Church Management

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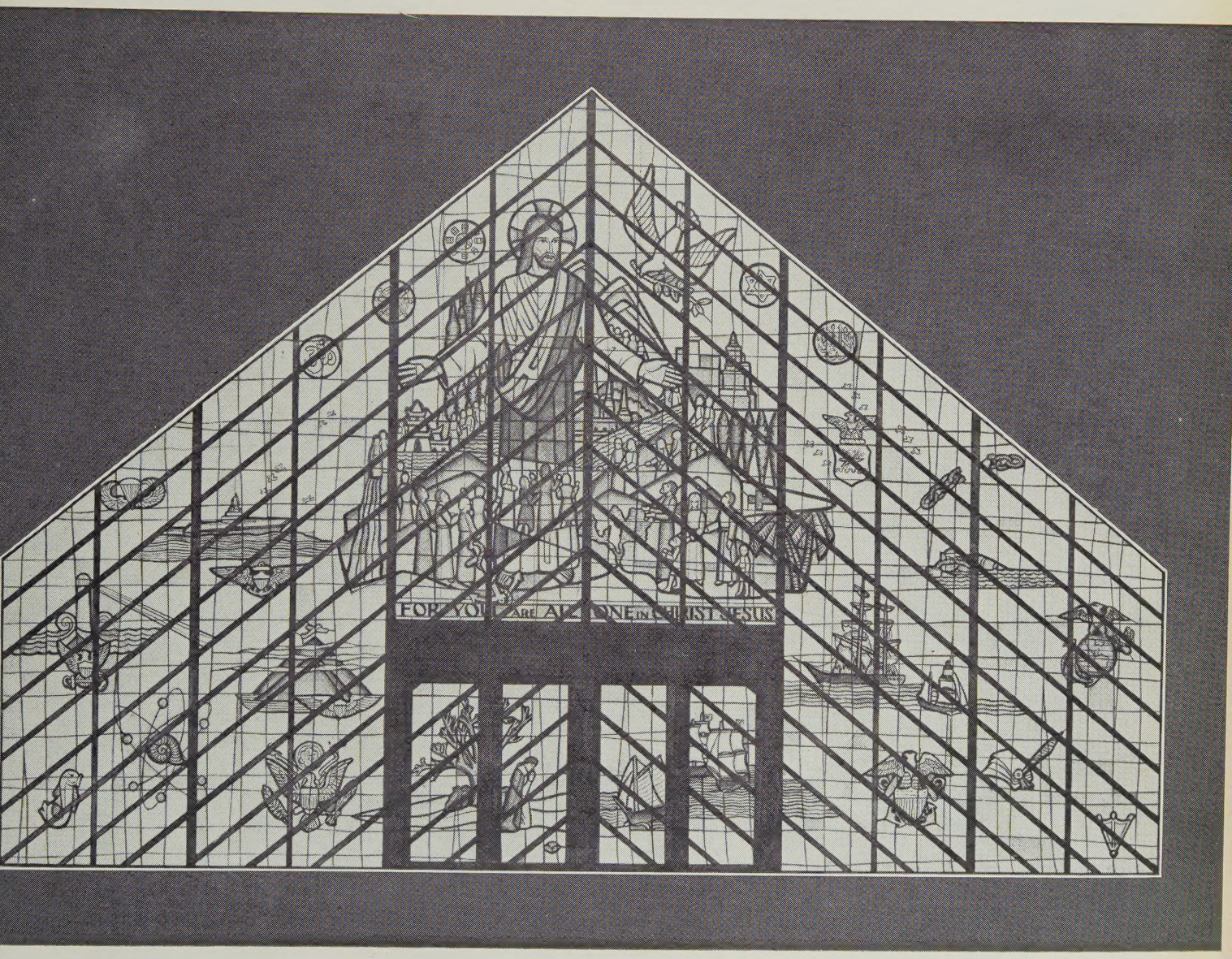
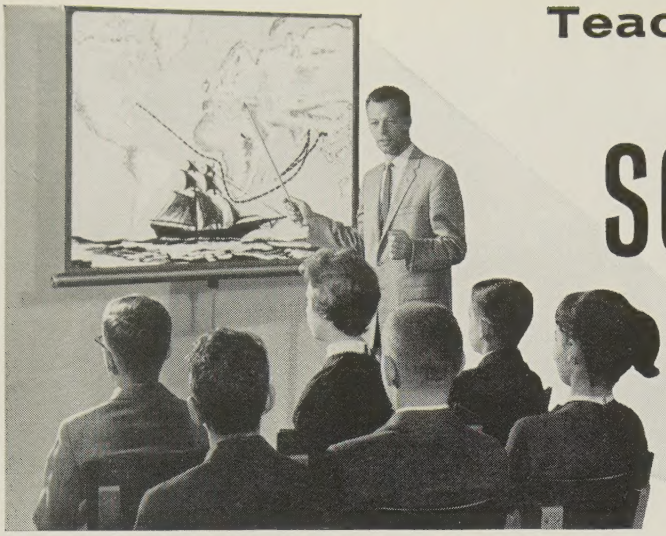


Pearl Harbor Memorial Community Church

Volume XXXV

Number 6



Filmstrip frame courtesy of Society of Visual Education, Inc., Chicago 14, Ill.

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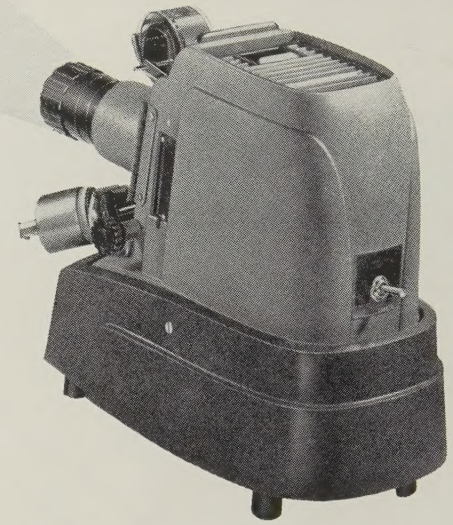

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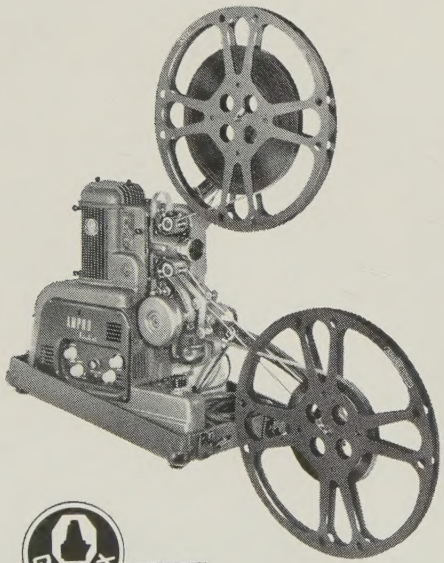

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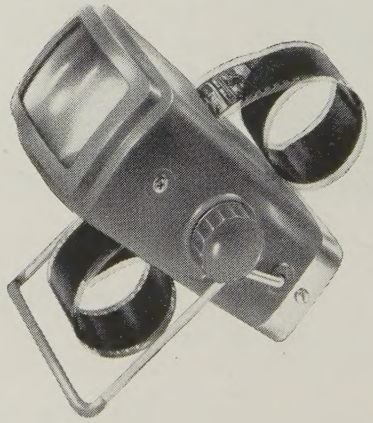

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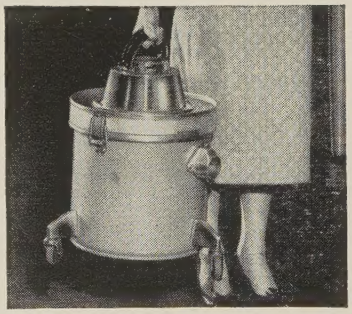

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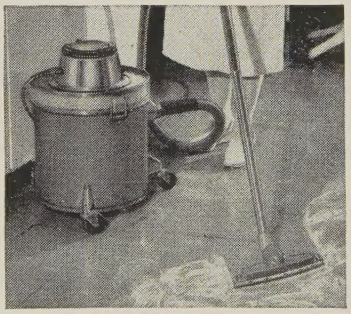

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You Don't Say

Syd Cooke

Church Parking The general automotive trend finds many churches with a parking problem.

A church in the downtown area places a dish of nickels in a container set up on a post outside of the building for the congregation's motorists needing street parking meter change. It is interesting to note that after every service there is always more money in the dish than the original amount of nickels deposited there.

* * *

Ministers at Work This reporter is firmly of the opinion that a call to the ministry calls for other talents than a knowledge of theology.

I was intrigued with the figure of a man swaying with the wind in a bosun's chair high up at the very tip of a tall steeple of a Pacific coast mission church. I had no idea that the steeple-jack painter was the minister until he invited me into his study after his descent. "Up on a steeple is the one place you have to really get down to earnest prayer to keep you from being scared to death," said one striving to keep within his church maintenance budget.

* * *

Higher Art Your reporter was having coffee with a talented Presbyterian artist who is freely doing life-size murals around the walls of a Baptist Sunday school primary classroom. He is also giving art instructions to a group of young people over at the Methodist church. "Perhaps I am proving that art is nondenominational," he smiled.

* * *

Bears at Church Anything can happen in church, and it probably will. To accommodate a larger congregation, augmented by the Alaskan cannery workers, the coastwise minister staged an outdoor church service on the fringe of the forest surrounding the plant.

"Did you notice that grizzly bear

(turn to page 4)

Church Management

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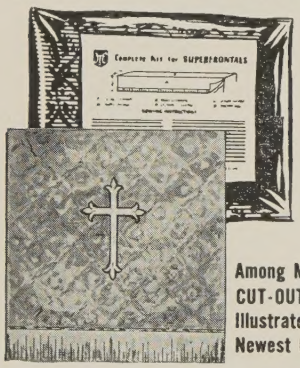

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YOU DON'T SAY

(continued from page 2)

squatted in the brush just behind your pulpit box?" I asked him after the service.

"No, but I was worried about her two playful cubs," he confessed. "I thought they might come out to play with the children in the first two rows."

* * *

Church Public Relations In the dining room of a Pacific coastways passenger boat, a medical missionary was berating this reporter for doing a feature article about his work in a New York publication. "Sounds too much like tooting one's own horn," came his protest.

I had outlined this factual episode. In his crude mission operating theater he had performed appendectomies on an Indian woman and a government fishery official. With no electricity available, his operating table was illumined with the fitful glare of a gasoline lantern; instruments were sterilized in an old coffee urn.

"It was nearly time that someone tooted your horn," put in his wife. "Why not finish the story for this reporter?"

I learned for the first time that as the result of this publicity he had received donations in the form of an electric lighting plant and an X-ray machine.

This suggests that what the church of Christ badly needs today is a more effective public relations program. After all, the Master sold us on his ideas in the first place by means of parables and related incidents.

(the end)

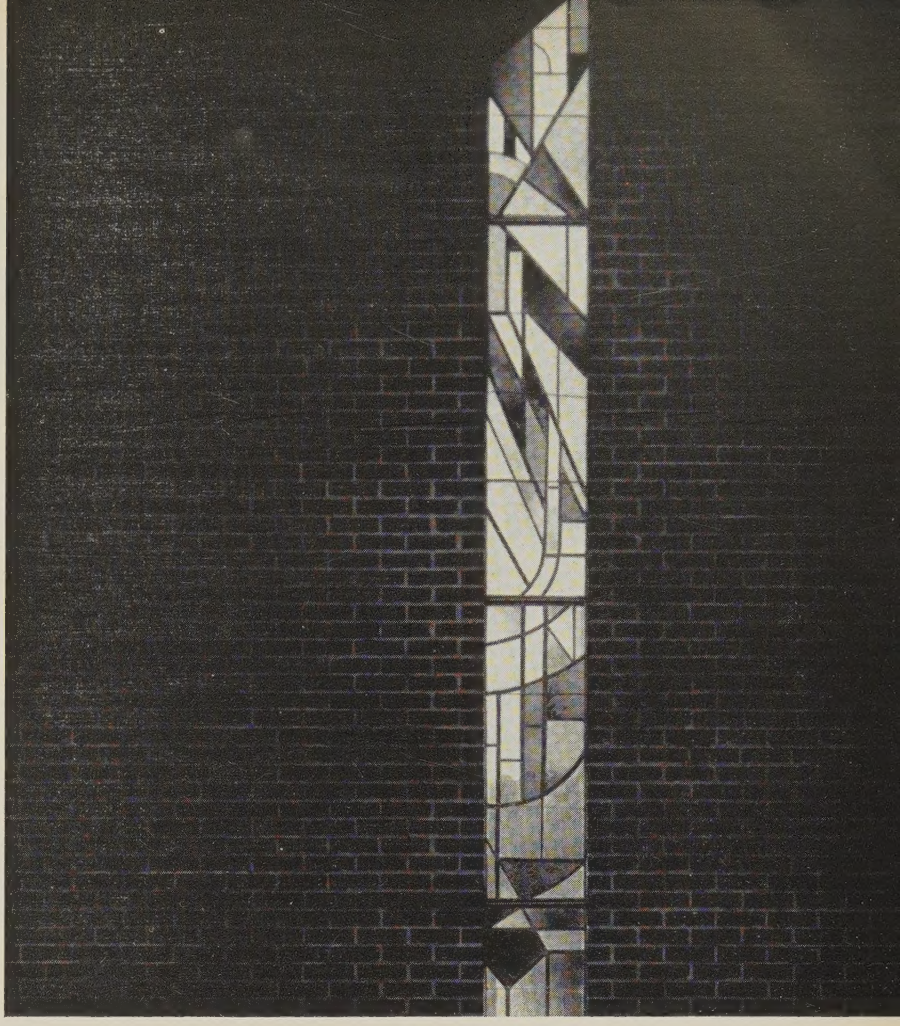
THIS IS MY DAY

This is my day as wide as the sky
To listen for music in pines.
This is my hour as towering high
As the twilight, a star that shines.

I know I shall spin this moment out
As fine as a thread on a loom—
Beauty is certain, never a doubt
With a day full of wonder and room.

Helen Virden
Mt. Pleasant, Iowa

It takes a great many things working together to create a reverent atmosphere. Architecture — designed for the needs of each particular congregation. Symbols, lighting, and color — to complement the architecture, and create mood and reverence. Chancel and pew furniture — to provide seating, and to blend in with and accent the style of the sanctuary. Whatever the style of architecture, if these things are successfully co-ordinated, harmony will result.



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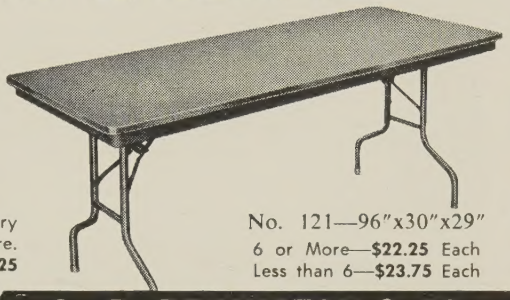

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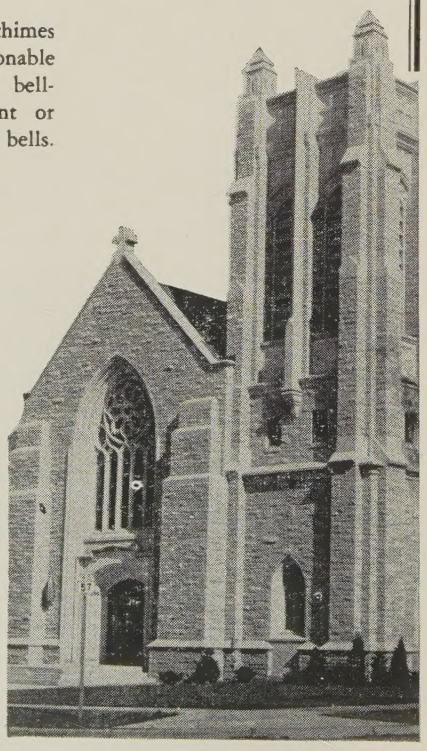
First Evangelical Lutheran Church, Green Bay, Wisc., recently installed a carillon of 47 bells. (Illustrated)

Makers of world's largest carillon, 76 bells, Kirk-in-the-Hills (Presbyterian), Bloomfield Hills, Michigan.



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COMMENDS BOOK REVIEWS

Dear Sir:

I just wanted you to know that I liked the review of the three books on race relations in the January issue of *Church Management.* Huston-Tillotson is a predominantly Negro college, but I am one of six whites serving on the faculty. I have read the three books and am inclined to agree with your estimate that they "offer a splendid reading course on race relations in the United States."

James C. Perkins
Austin, Texas

OUR APOLOGY

Dear Sir:

May we take the liberty to tell you that we were somewhat disappointed that you did not mention in your January issue that we had built and installed the organ in the First Baptist Church of Daytona Beach, Florida, which appeared on the cover of your January issue. Of course, you were not perhaps acquainted with this fact; but had we known that you would illustrate the interior of that church on your outside cover, we would have mentioned it in our advertisement which appears on page 70. If it is not asking too much, could you find a way to insert this news in your next issue?

Casavant Freres Limited
Saint Hyacinthe, Quebec

MORE TO PAUL ARTHUR

Dear Sir:

Is "Paul Arthur" trying to use sacrasm or irony—or is he just different from most? He does not sound like ministers I know and have known through the years.

J. Allen Anderson
Mangum, Oklahoma

FINE LOOKING MAGAZINE

Dear Sir:

I am sorry that so many days have gone by without my thanks for copies of *Church Management.* The older I grow the faster time whirls by, and I am not young, very.

The magazine is a very fine looking one. I enjoyed especially in this September issue the article on Cyprus and Mrs. Montgomery's "Status of Women."

Best wishes always to *Church Management.* It is a proud paper and I am proud to have my poem, "Give Me These," included in its pages.

Lucia Moore
Eugene, Oregon

CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

Church Building Levels at High Altitude

For fifteen years the churches of America have been experiencing a constantly growing program of church building. Year after year the total expenditures for religious buildings have been increasing. In 1957 the total amount of materials used in new church construction amounted to 868 millions of dollars; in 1958 the total dropped one percent, to 863 millions. The United States Department of Commerce estimates that in 1959 it will climb to 950 millions.

Church Management saw the building boom coming and very early began to publish material on new buildings. Our first formal church-building issue was released in October 1944. There was much work to be done. Styles of architecture were changing; new concepts of education needed to be integrated into stone, brick, and wood. Since that first issue we have published hundreds of articles, used hundreds of pictures, and included much supplementary material on financial campaigns, leadership training, and so on.

Some principles now have been pretty well established. A new church is no longer news. Everyone appreciates the changes in styles that have taken place. Education has somewhat succeeded in getting the recognition it needs in church buildings. We will continue to publish material on church building, but the situation today is quite different from what it was in 1944.

As an airplane rises to its proper flying level and then keeps its course, so the church building program seems to have found its level. There are still many thousands of church buildings to be erected, and still more thousands must be remodeled. Our view is that the program is leveling off and that for at least another ten years churches will be spending from 800 million dollars to one billion dollars a year for this new construction.

In the past fifteen years the Church Architectural Guild has become a great organization of top church architects, and denominations have set up church building consultants and official denominational campaign directors.

Church Management does not intend to default its leadership in this field; however, readers will soon recognize that we are using less space on new church building designs and techniques but more on church programs to help churches get the greatest possible use from the buildings they have erected.

Freedom with Security

The watchword in the early days of America was "personal liberty" from oppression and control. Our forefathers wanted to be free men. No king or tyrant controlled their lives or their souls. The patriot Patrick Henry cried with sincerity, we believe, "Give me liberty or give me death." Abraham Lincoln in his great Gettysburg address declared that the nation was "conceived in liberty."

The dynamic of personal liberty has been weakening in our own age. Now the watchword is "security." One farmer recently expressed himself in this way: "Between liberty with low prices or security with controls, I will take security." Our national leadership has been so influenced by the change that while the original Bill of Rights placed the emphasis upon individual liberty and the rights of man, our contemporary state and federal legislatures give much more emphasis to every man's right to individual security.

As desirable as individual security is, when it is traded for the freedom of one's soul it is not an unmixed blessing. Yet it seems very difficult for any nation to offer both.

This writer feels that one of the tragedies of modern life is the ease with which our citizenry has defaulted its rights to individual liberty and has chosen the way of security regardless of the cost. That cost has been plenty to the present time. With security, we march on to socialism.

As tragic as this has been to the welfare and future of our nation, it is a still greater misfortune when that spirit becomes the controlling thought of the church. The growth of institutionalism in the denominations of our land has dealt very severe blows to the philosophy of personal liberty. Conformity supplants freedom. Many of us in the Protestant fold have forfeited

our rights to be called nonconformists. The good churchman becomes one who sticks with the crowd, says "amen" to every directive that comes from the denominational office or the local church, and raises no question about church practices.

This conformity aids in building great institutions, but it often kills the dreams of liberty in those born to believe they are free men. In the end it will have a deadening effect on organized religion. The one branch of the church which will profit most is that which has its head in Rome, where the keys of heaven are controlled for each believer.

As personal liberty dies, historic Protestantism, with its list of noble men who faced death rather than yield their consciences, will be but a dim blot of the past. If we permit bread to become more important than liberty we desert our spiritual heritage.

If a certain prophet were speaking to our day he might change his famous statement to read: "Where there is no liberty the people perish."

Her Marriage Broke Up

"Her marriage broke up, but she did not."

Here is a story which brings a most important question to the minds of family counselors. It was reported in a conference of the ministers of Kokomo, Indiana, held at the University of Chicago.

The husband wanted a divorce from his wife.

His mother encouraged him to get the divorce.

He had been experimenting with other women, and there was the possibility of a pregnancy which involved a young girl.

Yet the wife wanted to hold the marriage together. She sought the help of her minister. He also wanted to keep the marriage intact. But he was conscious that beyond the marriage there were certain values in personality which were as important, and perhaps more so. So in his counseling he tried to strengthen the wife for the inevitable break.

His final report was: "The marriage broke up, but she did not."

We repeat this incident because we know ministers who feel defeated if they fail to hold "those joined together by God" in the bonds of matrimony. Realism raises the question of just how many marriages are, in fact, the acts of God. What is the responsibility of the clergyman to hold together marriages which never should have been contracted?

There must be many tragic situations in which the wise counselor is justified in recognizing the social facts and turning his energies to helping worthy individuals save themselves from destruction, even if the marriage goes on the rocks.

"What God has joined together, let no man put asunder." We agree. But we have seen several marriages with which we think that God had little to do.

Look with Suspicion

These are reflections after viewing a filmstrip on John the Baptist. The prophet was magnificent in his wild dress which revealed a strong chest, mighty arms, and muscular legs. In the strength of great conviction he thundered his message.

To the people he said: "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise."

To the publicans he shouted: "Exact no more than that which is appointed you."

The soldiers also came to see him, and to them he cried: "Do violence to no man, neither accuse any falsely; and be content with your wages."

Then to a greater group he gave assurance that a new day was coming.

> **One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose . . . Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.**

It looked and sounded very much like a scene I had witnessed a few days before when a rather ragged individual who was insisting that the rich were going to get what was coming to them was dragged by the police from the public square.

"Disturbing the peace," the police said.

Both experiences brought to mind a hymn I had listened to during the Christmas season. I turned to the pages in the Gospel of Luke where the words of the hymn were recorded.

> **He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away.**

Here, certainly, is social heresy. How dare we read these words from Mary to our respectable congregations? Our modern society, if it listened to Mary, the mother of our Lord, and to John the Baptist, might suggest that both should return to Russia.

OUR COVER PICTURE

The cover picture this month presents the window front of the Pearl Harbor Memorial Community Church of Hawaii. The window was designed and executed by the Wallis-Wiley Studio, Pasadena, California.

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Elements of Vital Worship

Howard W. King*

The supernatural presence of God is the basic fact of worship. To participate in public worship is to come in contact with divine thought and feeling, look out upon our workaday world from God's viewpoint, and have the bracing winds of the eternal realm quicken our sluggish spirits. Vital worship is expressed by those who are keenly aware of the infinite nearness of God.

In *The Religious Consciousness* James B. Pratt affirmed that "what the Protestant service needs more than anything else is the development of the objective side of its worship." Subjective worship is centered in the worshiper, God being the One who can give him what he wants. Objective worship is centered in God, the source of redemption, spiritual health and life eternal. Subjective worship uses God; objective worship adores Him. It is significant that expressions of worship recorded in Revelation are objective.

The effectiveness of public worship depends largely upon the one who conducts it. If his devotional life has been disciplined and developed, he will be instrumental in helping to create an atmosphere in which the worship will be meaningful and uplifting.

The devout souls among the worshipers will be conscious of God's presence, adding warmth and fervor to the service; but the prevailing atmosphere will be engendered by the one who directs it.

The element of reverence pervades vital worship. Reverence is that profound sense of awe that we experience when we approach our heavenly Father. Jesus taught his disciples to pray, "Hallowed be thy name," thus inculcating the feeling of reverence toward God.

When Moses came to Mount Horeb he saw a bush that burned but was not consumed. When he began to investigate he heard the voice of God saying, "Moses, Moses . . . put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." The place where we meet with God is sacred, whether it be in the silence of our own room or in the house of God.

*Minister, Disciples of Christ Church, Philadelphia, Pennsylvania.

I see Thee not, I hear Thee not,
Yet art Thou oft with me;
And earth hath ne'er so dear a spot
As where I meet with Thee.[1]

No spot is more hallowed than the sanctuary of worship. Here we draw nigh to God, and God draws nigh to us.

The place of worship suggests thoughts of God, whose myriad mercies are new every morning, reminding us how great is his faithfulness. He has been with us in our trials, struggles and defeats, for "the love for me once crucified is not the love to leave my side." He is not far from every one of us, and it is he who enables us to achieve victories, triumphing over the enemies of our souls. Reverence becomes us as we lift our hearts to him in praise, adoration, and thanksgiving.

The character of God—holy, just, merciful, faithful, omnipotent—induces a reverent attitude. John states that those who had gotten the victory over the "beast" sang, "Great and marvelous are thy works, Lord God Almighty . . . who shall not fear thee, O Lord, and magnify thy name? for thou only art holy." We cannot possibly understand God in the fulness of his being, but what we do know about him, through his beloved Son, his holy Word, and our own experience, creates the feeling of reverence.

When we consider the greatness of God—greatness beyond our imagining—the feeling of deepest respect comes over us. That greatness is manifest in the creation of the universe and in breathing the breath of life into man, making him a living soul.

A fire mist and a planet,
A crystal and a call,
A jelly fish and a saurian,
And caves where the cavemen dwell;
Then a sense of law and beauty,
And a face turned from the clod—
Some call it Evolution,
And others call it God.[2]

And those who call it God hold that his greatness is likewise manifest in the unsearchable riches of the divine-human Christ. His life, his words, his work, as well as the mystery of his cross with its magnetic power and eternal glory, unveil the God of compassion and love, and make for reverence.

As the marsh-hen secretly builds on the watery sod,
Behold I will build me a nest on the greatness of God:
I will fly in the greatness of God as the marsh-hen flies
In the freedom that fills all the space 'twixt the marsh and the skies:
By so many roots as the marsh-grass sends in the sod
I will heartily lay me a-hold on the greatness of God.[3]

With reverent minds we bow before this almighty Supreme Being and call him our Father! We are his children, hungering for the bread of heaven. When we are aware that this ever-living, ever-loving, omniscient God is close to us we are moved to magnify him with all that is within us.

Realizing to some extent the greatness of the character of God, the natural response of his worshipers begins in a feeling of reverence.

The element of sincerity pervades vital worship. Sincerity in our praises, prayers, and vows to God is fundamental. We do not mean to be insincere, but the habit of inattention and mind-wandering often causes us to say and do that to which we give little thought.

My words fly up, my thoughts remain below
Words without thoughts never to heaven go.[4]

We may overlook the significance of that portion of scripture which we read in public. Our thoughts may be concerned with another matter than the words of the hymns which we sing. We may praise God while our hearts are far from him. We may repeat solemn vows and not realize how demanding and costly they may be. We may utter prayers and not really mean what we say.

[1]Ray Palmer, "Whom Having Not Seen Ye Love."
[2]William Herbert Carruth, "Each in His Own Tongue."
[3]Sidney Lanier, "The Marshes of Glynn."
[4]Shakespeare, "Hamlet."

So fatal is the force of habit.

Those who are the recipients of the mercy, grace, and forgiveness of God surely desire to praise him. If we have ever been comforted and strengthened by his promises, are we not constrained to express our appreciation to him? If Christ has come into our hearts with his peace, power, and love, changing our lives, our objectives, our outlook, the exultation of Paul is the sincere reaction: "Thanks be unto God for his unspeakable gift!"

When the observance of the Lord's Supper is at hand it may be that our familiarity with the ordinance makes us insensitive to the profound meaning of what Jesus did on Golgotha. Or the celebration may stir our hearts and call forth deep gratitude to him who "loved us and gave himself for us."

Jesus said that "the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him." The word "truth" and the word "sincerity" are both correct translations of the Greek word *aletheia.* God seeks true and sincere worshipers, and he is pleased when they are "dead in earnest."

Sincerity implies that we join heartily in every phase of the worship. Only as we participate with sincerity and close attention will our worship be acceptable to God and profitable to us. Public worship is the vision hour of the soul, and sincerity makes the vision possible. It affords an opportunity to begin life anew.

> I wish there were some wonderful place
> In the Land of Beginning Again;
> Where all our mistakes and all our heartaches
> And all our poor selfish grief
> Could be dropped like a shabby old coat at the door
> And never put on again.[5]

This is the consummation devoutly wished by many, and the worship of God opens the way for its fulfilment.

The element of expectancy pervades vital worship. Jesus declared, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." To pray without expecting anything to happen is to miss an edifying experience. J. Harry Cotton, commenting in *The Interpreter's Bible,* on Hebrews 11:5, 6, wrote, "The public worship of God is often dull and poor

[5]**Louise Fletcher Tarkington, "The Land of Beginning Again."**

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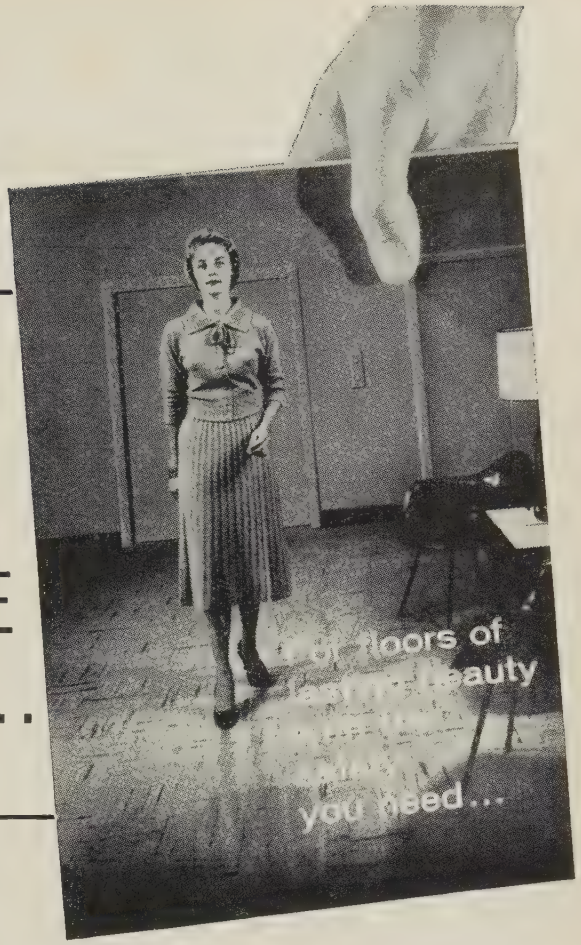

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because the people enter the sanctuary expecting nothing. What light might shine from the Scriptures! What persistent fears might there be laid! What clear word from God might there draw men unto the way of life! What strength the weak might find! What love might there be kindled! What hope might be awakened! And men enter the worship —expecting nothing!"

We need the attitude of Elizabeth Barrett Browning when she wrote,

> The foolish fears of what may happen,
> I cast them all away
> Among the clover-scented grass,
> Among the new-mown hay,
> Among the rustling of the corn,
> Where drowsy poppies nod,
> Where ill thoughts die and good are born,
> Out in the fields with God.[6]

On the mountaintop of worship, "where ill thoughts die and good are born," we open all the windows of the soul toward God, that the breath of heaven may cleanse and refresh our spirits. If we look for encouragement, we can find it. If we seek enlightenment, it will be available. If we anticipate challenge, it will be there.

The very act of worship—being with God, making melody in our hearts to him, hearing his word, speaking to him —this contact with God brings challenge—the challenge to "come clean" and begin anew, the challenge to walk the humdrum way of life in companionship with the Son of man, the challenge to translate our vision of the divine ideal into the doings and relationships of our daily lives.

Milton's words may apply to some services of worship, "The hungry sheep look up and are not fed." But when our expectancy of God meets God's expectancy of us, something happens that is richly rewarding.

The elements of reverence, sincerity, and expectancy create an atmosphere in which the Spirit of God can move more effectually on the minds of the participants, revitalizing them with the love-energy of the Lord, lifting them to the heights of life, filling them with invincible power and joy unspeakable and full of glory.

[6]Elizabeth Barrett Browning, "Out in the Fields with God."

(the end)

First Step in Pastoring

Know Your People

Richard K. Morton*

A pastor, first of all, should know that the people of his congregation are God's people—all of them. He should see himself as a messenger, a servant, a friend of the Most High, commissioned to perform a sacred service. They are not to be exploited largely for his own personal or professional advancement. They are not to be experimented upon to gratify his own curiosity. They are not a power to be wielded in the community for his own selfish ends.

These people have gathered in the particular fellowship of a church because of common views, purposes, and desires. While they have many individual differences, they do have much in common—much that should be conserved and advanced through pastoral leadership.

The pastor should know, too, that these people have distinct spiritual needs. True, these needs are closely linked with many other needs and factors; for example, psychological, social, intellectual, economic. Nevertheless, these people have constituted themselves a church for the purpose of meeting a particular type of need. No matter how much a pastor may contribute in other areas, he is obligated to place first his spiritual ministry and leadership. If they want professional advice and leadership in other fields, his people should seek it in the proper places.

This flock entrusted to the pastor want and expect him to be their minister, their shepherd. Many of them are more competent than he is in other fields. They hope, however, that he will not conduct a spiritual ministry remote from all the concerns of earth and fail to relate it to real and current problems. They want his ideas, his interpretations and the warmth of his own personality, linked up with common concern about the meaning of life and how to achieve better personality and better adjustments in today's world.

A pastor should likewise know that his people do not want a faithful enumeration of many of his doubts and tentative allegiances. They want something to stimulate and reassure and strengthen. They will not care particularly how cleverly he can criticize and break down what others have said and done if he shows no evidence of accomplishing anything creative himself. They want him to have convictions and standards and ideas, but they do not expect to be handed something they must swallow completely without having the temerity to examine and possibly criticize it. They want the pastor to furnish leadership, not dictatorship; they want positiveness, not bigotry; they seek encouragement, not flattery. They want him to be a faithful proponent of his denominational affiliation, but to find place for understanding and brotherhood.

A modern pastor must recognize, too, that while his people are interested in their church and have some religious ideas of their own, they are largely ignorant of and unresponsive to theological niceties and nuances which at times so delight the student of religion and theology. They cannot talk theological jargon. Technical and advanced subjects will need to be approached with proper methods in study groups.

Patience Needed

It is imperative, in addition, that the pastor understand that his people are also being influenced daily by many other forces. Their attention will rarely be exclusively on church affairs. It will be necessary to do much repeating and explaining and to show much patience. The pastor will need to remember not to give them too much to deal with at once, in sermon, lecture, or at any other time.

If the pastor is a good strategist, he will also learn how to vary his themes and approaches and select the right time for certain projects and appeals. He will guard carefully against becoming the mouthpiece of one particular view or group—keeping himself in a position where he is able to minister

(turn to page 14)

*Dr. Morton is chaplain of Jacksonville University, Jacksonville, Florida.

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KNOW YOUR PEOPLE

(continued from page 12)

to all elements within his congregation. He will likewise make every effort to be concise and to the point in all his work, recognizing that it is not bulk but basic content which matters most in his ministry.

One of the most important facts to know about the ordinary congregation is that it wants practical applications and implementation for what is presented. Congregations today are less inclined than ever to be content with hearing something that is inspiring or true or impressive, but where nothing is indicated for action. They may know as well as the minister that some need or evil exists; they may be as much stirred about it. But what shall they do about it—and how? The great tragedy of so much of today's preaching and church work is that people come out in fairly good numbers to hear it, but fewer than ever seem to think that anyone is supposed to do anything about it or even retain it for any length of time. A congregation needs to be stimulated, to be put to work, to be drawn together as a group, and to feel the influence of the Christian gospel through the radiant personality of the pastor.

The pastor will want to remember—and indeed he may have many opportunities to discover—that his people, like himself, are human and subject to prejudices, likes and dislikes, and so on. They won't always check on their facts. They will speak out of ignorance, anger, dislike, and many other factors. There will be factions and misunderstandings, difficulties and exasperations. They will do unpredictable, unjust, and sometimes injurious acts. The pastor must always keep in mind, therefore, that he must be a good practical psychologist and not allow a situation to get out of hand. He will expect to find some who like to dominate and have matters run their own way. There will be others who like to bask in the limelight. Others will be perennial gossips. Some of the people will like him; and at least a few others won't, no matter what he does or does not do.

The pastor must understand, too, that the situation with which he works is one partly inherited from his predecessors. Some attitudes and actions must be understood in the light of the previous experiences of the church fellowship or of certain individuals in it. There may have been some unfortunate occasions, and others which left an extra amount of aftermath. Former pastors may have been different in personality and policy. People will be looking at the pastor from all sorts of backgrounds and with all sorts of conditionings.

"ACCORDING TO THIS BUDGET, WE COULD USE SOME MANNA FROM HEAVEN!"

From "Church & Industry Dateline"

The people of any parish, furthermore, are going to need instruction—in religious education, Bible, and a host of other subjects. In many cases they will neither want it nor be much interested in it. The pastor will have to keep urging this and making it as interesting as possible. The people want religion in as attractive a form as possible. But they will particularly want some attempt at answers to the big questions of human existence; for example, what does human life mean? What is eternal life?

Give Encouragement

In their search for help from the pastor, people look for a lot of cheering and encouragement. Many are unhappy and perplexed and troubled. They need someone to give them a vision of what they can become and accomplish. They need explicit directions—not simply vague and bland "happying."

The pastor, knowing something of the frailties of humanity, should soon learn that parishioners need to be informed of what is going on in the parish; or a certain percentage of them will conjure up the weirdest and most distorted notions of what is going on.

If a pastor, for example, has received permission to speak weekly at a children's home, conduct a study class somewhere, or look after a YMCA project, he should see to it that the rank and file of his people know that he is excused from regular duties for this purpose.

In addition to this, the wise pastor will act on the fact that many parishioners have a very distorted and outmoded notion of what a pastor's duties are and how his week lines up. Therefore, they may blame him for not doing certain tasks which never were officially designated as his. There is need for both pastor and people to put things down in writing as far as possible, to spell out what one expects of the other and thus avoid troublemaking misunderstanding.

The pastor should know that many people in poor circumstances think he is getting a large salary. Others, slaves to time clocks and rigid control over their working hours, think he has it very soft, with no one to watch how faithfully he uses every working hour. Still others, beset by the irascible demands of bosses or customers, feel that the pastor should be held to account more fully than he is.

These are only a few of the many factors which affect the relationship of pastor and people. All too often they do not understand one another and have never taken adequate steps to penetrate into the motivation and general philosophy of the other. There are many pastors who have apparently never quite understood a certain group of parishioners in their charge. There are others who have never felt it incumbent upon them to study their people psychologically, in a group and as individuals, with a view to ministering to them more accurately.

What should a pastor know about his people? Everything that will help him understand what that particular group wants from him and to what they will respond. It should include everything that will help him become a bigger man and undertake a bigger ministry. He should probe until he knows everything possible about his people that will help him to establish the most fruitful relationships with them and bring about a cooperative effort which will benefit both and contribute toward the Kingdom of God upon earth.

(the end)

Calvary Presbyterian Church of Newburgh, N.Y.

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The Selection of Playground Units

Norman R. Miller*

Many church organizations are just beginning to realize that children's playgrounds are an essential part of the recreation programs of their camps and schools.

One of the principal considerations in planning a children's playground is the selection of equipment. Every piece of apparatus has a specific function and must be related to a specific age group. Swings, slides, seesaws, and other playground units keep the children beneficially and happily engaged at play.

The ideal playground should incorporate a primary area for children two to six years old; a junior area for six to ten; and a senior area for those ten and over. Because small children have a short attention span, they must engage in many activities of brief duration to maintain their interest. A variety of playground equipment which permits the boys and girls to move quickly from one unit to another makes the play area more intriguing to them.

Swings, slides, and other units should be installed in line or in batteries. This grouping of units conserves ground space for the essential free-play areas. It also provides a neater, more orderly appearance with added safety for the children.

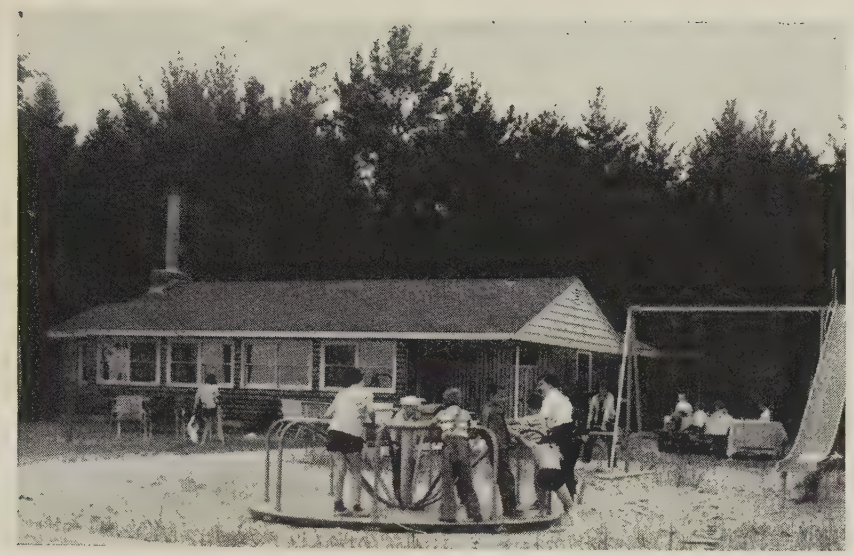
An institution's budget, of course, may limit the amount of playground equipment that can be purchased. So in equipping the children's playground it is advisable to select the basic units first —swings, slides, castle towers or castle walks, seesaws, and merry-go-rounds.

In the primary area, a swing set with chair-type nursery seats, installed on a seven-foot frame, is recommended for the tiny tots. An eight-foot swing set, with rubber safety seats, will suit the older children in the primary group. Larger swings are suggested for the junior and senior play areas.

Slides are a constant source of fun for children and should occupy a prominent place on any well-organized playground. Platform heights and chute

*Mr. Miller is vice-president of American Playground Device Company, Anderson, Indiana.

Castle Towers and Swings Are Always Popular



Lots of Excitement on Merry-go-round

lengths should be graduated for the various age groups as follows: Primary, five-foot platform and ten-foot chute, or a six-foot platform and a twelve-foot chute; junior, eight-foot platform and sixteen-foot chute; and senior, ten-or-fifteen-foot platform and twenty-or-thirty-foot chute.

In early childhood, the larger muscles of the trunk, arms and legs are more developed than the smaller muscles of the hands and feet. At this stage of growth, boys and girls need, besides running-jumping activities, the climbing exercises provided by play on castle towers and castle walks. The castle tower, a series of vertical and horizontal bars, satisfies the child's natural urge to climb. Proper sizes should be selected for each of the three age groups.

Another playground favorite is the castle walk, which combines the climbing action of the castle tower with the arm and shoulder exercises offered by the horizontal ladder. The primary unit has a seven-foot tower and a six-foot walk; the junior-senior unit, a seven-foot nine-inch tower and an eight-foot walk.

Seesaws of the portable rocker type, eighteen inches high, are recommended for the primary area. Stationary seesaws, equipped with boards ten inches wide, ten feet long, and twenty inches aboveground, are designed for the junior area. Units with boards twelve inches wide, twelve feet long, and twenty inches aboveground should be used in the senior area.

And, of course, one of the most popular devices on the children's playground is the merry-go-round. Two sizes are recommended. One size for smaller children has a safety platform and will carry twenty-five youngsters. A larger size, carrying forty children, is recommended for older boys and girls.

All the aforementioned units are basic playground devices. Later on, when funds are available, other apparatus can be added to make the playground more varied and interesting. These supplementary units could include ocean waves, flying rings, horizontal ladders, parallel bars, and trapeze bars.

(the end)

THE TRANSFIGURED FACE

The morning sun its radiance displayed
On Hermon's height, lighting the glistening snow,
But that grew pale before the greater glow
On the face of One who prayed.

Only the closest three His glory saw,
A glory heightened by the holy two
Standing in worship with the approval due
From the prophets and the law.

But every holy place of prayer can be
Another blessed Hermon if we will.
O God of Glory, shine on me until
Thy light transfigures me!

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Pearl Harbor Memorial Community Church

The window on our front cover occupies the entire front elevation of the new Pearl Harbor Memorial Community Church. The church is dedicated to everything that Pearl Harbor brings to the American mind. It is a glowing memorial to the men and women—living and dead—who have served in the armed forces, and a tribute to the wives, parents, children, and husbands who were bereaved on that tragic day of disaster, December 7, 1941.

A Window of Symbolism

The symbolism in this window is both religious and patriotic. At the feet of Christ is shown the anchor, representing that Christ is the "sure and steadfast anchor of the soul." (Hebrews 6:19) Beside Christ's head we see the dove, symbolic of the Holy Spirit and also of God's peace, since the dove first returned to Noah on Mt. Ararat, which was at that time the tip of a submerged mountain, like Oahu.

To emphasize the unlimited, all-inclusive love of Christ, the sacred symbols of other religions are depicted. Reading from left to right, they are: Hinduism's holy word "Om"; Buddhism's Wheel of the Law; Confucianism's symbol of Cosmic Power; Judaism's Star of David; Islam's emblem of One God.

Pearl Harbor itself is at Christ's feet, together with tropical palms, to convey the message that here in this land where so many died on December 7, 1941, for "this nation under God, indivisible, with liberty and justice for all," may be seen the example of Christianity's earthly goal of world brotherhood.

Radiating from this central theme are scenes and incidents portraying the courage and gallantry which led Americans to die for those principles of right which have sustained our nation in the past and which will always remain as an inspiration for future generations of Americans. Pointing the way to these scenes and incidents is the navy church ensign. This ensign, flown at the masthead of navy vessels during religious services, is the only flag authorized to be flown above the Stars and Stripes.

To the right, the sheaf of papers and the pen symbolize our diplomatic service in its efforts to extend the recognition of international law. The broken chain symbolizes the mission of the armed services in breaking asunder the shackles of oppression, dictatorship, and slavery. Underneath this is a frogman, among the newest defenders of our shores and sea lanes. Alongside is a symbol of the old: Stephen Decatur's remarkable feat of burning the "Philadelphia" in the harbor of Tripoli. Below is the fishing schooner "Hannah" of Marblehead, commissioned September 2, 1775, by George Washington and thus the first American warship, which brought in two prizes just two days after going on patrol. Close-by are the official insignia of the Navy and Marine Corps.

In the left lower corner of the memorial window is the dolphin, insignia of the submarine service, with a nautilus shell, reminders of the very first United States submarine and the very first atomic-powered submarine. Above this is a lighthouse, with the insignia of our Coast Guard. To the right, George Washington is praying at Valley Forge, with the insignia of the Army close-by. Above General Washington, Air Force planes are flying over the "hump," with a pilot's wings to identify the guardians of the skies. Included here is a navy carrier with its planes aloft and the wings of a navy pilot. The well-known insignia of the parachute service is also shown in this area of the window devoted to the freedom of the air lanes.

Lastly, because of the ancient tradition that a large stained-glass window should include a touch of humor, a webfoot is depicted at the lower right-hand corner. This is a reminder of Abraham Lincoln's affectionate tribute: "Nor must Uncle Sam's webfeet ever be forgotten—our Navy. At all watery margins they have been present. Wherever the ground was a little damp, they left their tracks."

The window was designed and executed by Wallis-Wiley Studio, Pasadena, California.

(the end)

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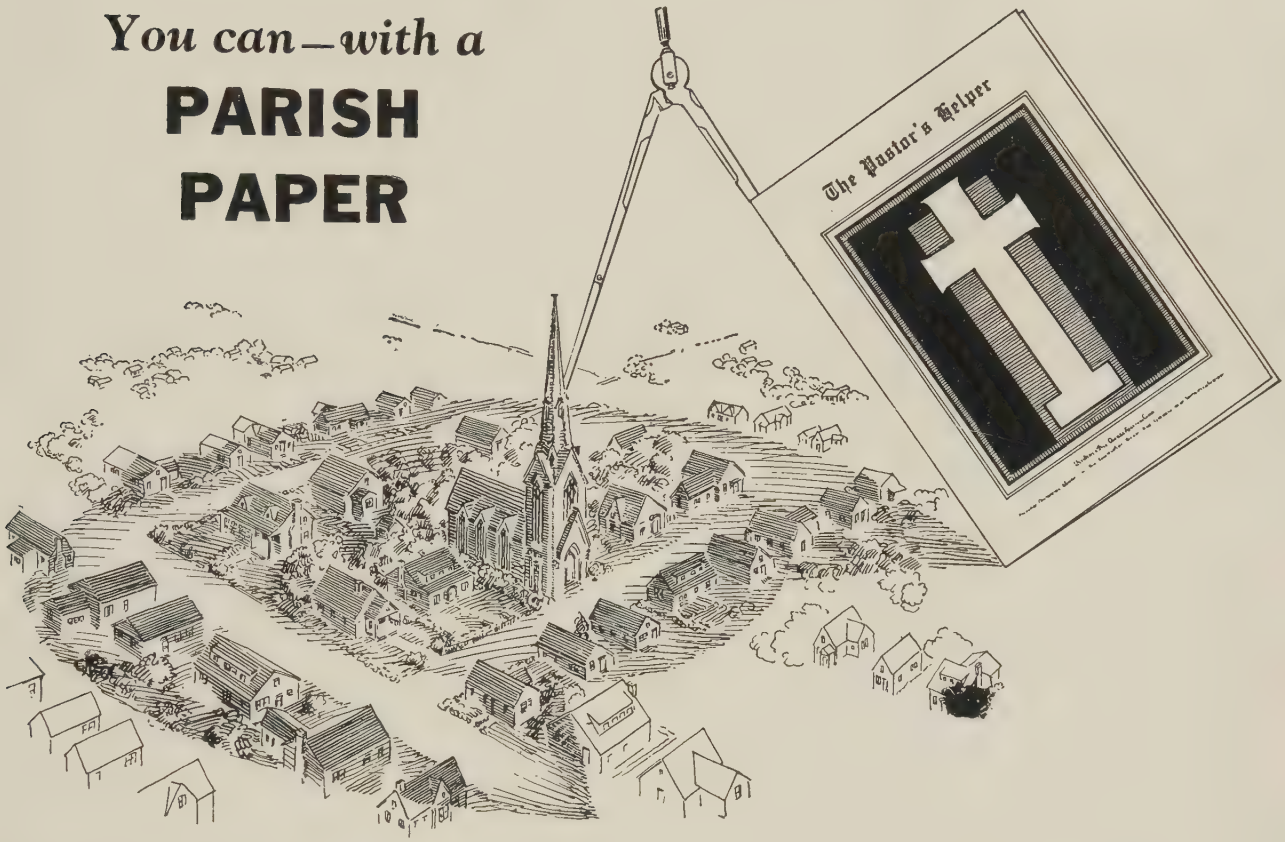

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GRAND RAPIDS, MICHIGAN

Does God Use a Tape Recorder?

The Judgments of God

Douglas G. McKenzie*

A team of doctors bent over the open skull of a fully conscious epileptic patient. All eyes were on Doctor Penfield, the famed resident of Montreal's Neurological Institute, who with an electrode was probing the patient's brain. The electrode touched on one of the two temporal lobes, above the ear. At once the patient, a woman, exclaimed in surprise that she seemed to be having her baby all over again. Although the event had happened years before, she went on to describe the sights and sounds of the delivery room, vividly, exactly, and in detail, as if the event were taking place again before her eyes.

Instances such as this one, where the patient actually relived some part of his past life, convinced Dr. Penfield that he had stumbled upon a completely new phenomenon. He says, "Among the millions of nerve cells that clothe parts of the brain there runs a thread. It is the thread of time, the thread that runs through each succeeding wakeful hour of the individual's past life. When my electrode activates some portion of the thread, there is a response as though the thread were a wire recorder . . . on which are registered all those things which the person selected for his attention in that interval of time."

It looks as if God has built into our minds a hidden tape recorder!

Fifty years ago the church used to have a very vivid doctrine of judgment. It described the torments of the damned with inflamatory zeal, and more than one timid soul was frightened into the arms of God. Today we rarely hear about it from the pulpit. We regard it as one of those unfortunate theological mistakes from an unenlightened past. So watered down has the whole idea become to the average churchgoer, that he uses the word "hell" as a mild cuss word. Yet the idea of the judgment of God is one of the strongest recurrent threads running through the Bible. If we neglect it we cut the heart out of the gospel.

*Minister, Bower Hill Community Church, Pittsburgh, Pennsylvania.

Rightfully, we have revolted against the crude, materialistic way of thinking about God's judgment. But what do we put in its place? Dr. Penfield's experience helps us to gain a modern insight into an old Biblical doctrine. What he tells us is that we choose our own judgment by the things to which we give our attention.

The young girl who has a fixation on the modern moan-and-groan singers of the pop record variety finds that in the long run her appreciation of good music is dulled. That is her chosen judgment. The businessman who decides to dedicate his life to getting on in the world at all costs is in jeopardy of getting what he wants, a fat bank balance and nothing else. Having put commercial values before spiritual values all his life, he is unable to see anything unless it has a price tag on it. At the end, when this man is alone, miserable and ill, it is no good for him to claim that God is being unjust to him. The truth is that he has chosen his own judgment; and God, because he is a God of love, not in spite of it, will give him what he wants, now and through all eternity. A man must be peculiarly insensitive to the horrors of living alone with his money not to recognize that this is sheer hell. The mother chooses her own judgment when she over-protects her child to the point of absurdity and wants to continue possessing him even when he is an adult.

God Judges

God judges us by giving us what we want—here and hereafter.

Each one of us carries around on the tape recorder in the mind the record of many failures and sins. We recall the rash incident in our young days, a dishonest deed, a character assassination, or an impure thought; and every now and again they come back to bother us. More often we feel a general sense of ill ease that amounts to a moral inferiority complex. We have done a lot of wrong things; we will be punished for them some day. But at the moment all is well, so let's live it up. We think we can postpone God's judgment, until it is too late.

Those of us who have been brought up in Christian homes tend to think that God will surely judge us with a terrible impartiality. We have a mental picture of ourselves confronting God in heaven and being presented with a record of all our misdeeds. We hear him say, "Where were you on Sunday, July 20, 1958? Did your life reflect Christ's love, or were you mean and ill tempered, inwardly denying the things for which you publically stand?" If we are unable to give a clear account of our deeds for that day, we imagine being consigned to hell. On the other hand, if we make only a few mistakes, we imagine God giving us a C-plus, and grudgingly admitting us into heaven. Only a few get honor grades and become saints who dwell very near God's right hand.

Judgments of the Lord Are True

We think of God's judgment as similiar to getting a final report card.

As a matter of fact this idea of God's judgment is false. It suggests that our relationship with God is based strictly on merit. A moment's thought will make it clear that on the basis of rewards and punishments nobody could claim God's favor. "If thou, O Lord, shouldst mark iniquities, who could stand?" Salvation, or eternal life, is a gift, not something earned by good people. We do not win entrance to heaven by passing a theological examination at Western Seminary, but by throwing ourselves on the love and mercy of God and accepting the gift of eternal life.

At this point we do not want to let the baby out with the bath water. In the idea of the judgment of God is the inescapable fact that at some time, sooner or later, we will be held accountable to God for what we have done with our lives.

We get a better perspective of what God's judgment means if we put it into more modern terms. Again, imagine yourself before God on the last day, feeling somewhat as Peter did when in Pilate's court he denied his Master. Let us also think of God combining both love and justice, as you, a parent, do in your best moments. Can you imagine God pulling his rank on you, and forcing from you a detailed confession of your sins? No! God made us with free wills, which means that we have the ability to choose between right and wrong. Having made the choice, it is inscribed upon our minds with the indelibility of a tape recorder. In a sense our judgment is that we "play back" to God a recording of our choices, both good and bad, and when it is finished we will condemn ourselves.

Now, if this were the end, the Christian faith would be a religion of a judge. As we know, it is the religion of a loving Father, too, who seeks us even though we deserve not to be found.

Dr. John Baillie, of New College, Edinburgh, Scotland, tells the story of an old Scots biddy who lived in an apartment in one of Glasgow's poorer sections. One day she heard a knock on the door; and, thinking it was the man come to collect the rent, she did not open the door. The next day she met her minister in the street as she went shopping. He said, "Mrs. McIntosh, I called to see you yesterday with some blankets for the winter. I knocked, but you did not answer." The woman threw up her hands and replied, "Well I never! I thought you were the man to collect the rent."

Here is an exact description of our attitude to God. We mistake God's knocking upon the door of our hearts for that of a taskmaster, when in fact it is the knock of the gift giver. What is God's gift to us who are worried by our moral shortcomings and our poor performances? It is the gift of God's forgiveness.

The dynamic message of the Bible is that God has taken action to erase from the tape the miserable record of our past and has given us a new start. He did this, as Christian theology and experience avow, in the death and resurrection of Jesus Christ, who died for us.

True to Human Experience

Please believe me, this is no academic doctrine. It is a fact of experience verified a million times over in the lives of ordinary people like us. One man, a keen churchgoer all his life, woke up to this fact after twenty years of conscience-stricken worry. One morning, as he was out on the golf course with a friend, he threw down his clubs and said, "I didn't sleep last night. I'm going to put an end to it." He went back to his oak-paneled office from where he directed a big business, wrote out a check for the sum of four pounds and six shillings (about ten dollars), and mailed it to a business firm with whom he had been employed as a messenger boy. It was restitution in full for a series of petty thefts of stamps and money. He felt as if a weight had been lifted from his shoulders and a new feeling of freedom, a really new one, had been given to him.

The assurance of the Christian gospel is that God forgives us, no matter what we have done. Yet, on the other hand, there are so many people who cannot forgive themselves. Psychologists tell us that their waiting rooms are full of people who are suffering from unresolved feelings of guilt. It is a common experience these days to meet people who are sick, depressed, or generally mixed-up because they will not let go and let God erase from their minds the experience which causes their trouble.

Let me tell you about one such person, as a warning to us all.

A young woman with two children complained and lamented endlessly and seemed unable to pull herself together. She made her sister, her husband, and her mother sit with her for long hours going over her woes, real and imaginary. The family tried to "be nice to her," as they put it. They played along with her moods even though it took a great deal out of them. Her husband, at a later time, related, "Gosh, we wanted to show her we loved her. Anyway we always had the sneaking suspicion that it was our fault."

All our fault! Mixed-up persons like this woman are experts at getting sympathy. They plant the seed in our minds that we are responsible for their miserable condition. The reason for this is easy to see. When they get others to feel responsible for their troubles, they get the outpouring of sympathy without which they cannot live.

When this woman finally landed in a mental hospital her case was diagnosed as depression caused by guilt feelings; to expiate these she had to fall ill as a way of punishing herself. Her torment was used as a torture instrument.

The doctor cured the woman by

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giving her "punishing" jobs to do, like cleaning the silverware and scraping pans. This satisfied her need for punishment and she was able to return, temporarily, to normal life.

Guilty people are constantly putting things together wrongly. They know that they have done wrong, and to pile horror on sickness they think they must wrong themselves by getting sick or by developing into griping, demanding, sympathy-seeking people. What bad religious arithmetic! Some experts think that electric shock treatment for mixed-up people may owe part of its efficacy to the beating a patient takes when an induced convulsion wracks his body.

Here is the real life-and-death issue for us all.

Are you going to punish yourself for your guilty feelings, or are you going to let God take your punishment for you?

If you decide to punish yourself—as thousands do—you will end up a sick, frustrated, friendless person, without hope in life or death. If you let God take your punishment, as he has done in Jesus Christ, then the tape will be erased, and you will find a new abundance of life. "I am come," said Jesus, "that you might have life and have it more abundantly."

God's judgment is a judgment in love. It is given to liberate us from the chains of the past, not to enslave us. It is free and therefore available to all of us, irrespective of our goodness or badness, our intelligence or lack of it, our high or low position on the social scale.

Do you want to find a new life, a life free of petty evasions and moral compromises and the haunting memory of festering deeds done long ago? If you do, then simply accept God's offer of forgiveness, and it will become operative in your life.

(the end)

THE PLACE OF PEACE

At the heart of the cyclone tearing the sky,
And flinging the clouds and the towers by,
Is a place of central calm.

So here in the roar of mortal things,
I have my place where my spirit sings,
In the hollow of God's palm.

Edwin Markham

Look about You

The Grass Is Greener

Don Ian Smith*

One late afternoon this spring, my eleven-year-old son Rocky and I were riding back after checking on some range cattle in the hills just north of the ranch. As we rode down the long slope that leads to the creek bottom where the ranch is situated, the afternoon sun was shining over our shoulders. It made a pretty scene ahead of us. Across the valley our line fence created a sharp contrast on the hillside between the lush grass on the inside of the fence and the more heavily grazed land of the open range joining the ranch. It was good to look at, and as we rode on down to the ranch house my son made a comment that I like to remember. "Gee, Dad," he exclaimed, "the grass is sure a lot greener on our side of the fence!"

How truly he spoke of the situation that most of us face in life. Our trouble is that we seldom get up on a vantage point where we can really see our lives, as Rocky and I saw the ranch that day; where we can see and recognize the truth that the grass is really greener on our side of the fence.

I know of a man, a recluse who lives a hermit life in the wilderness of the Salmon River mountains. He is not an old man; but he has given up all hope of ever having friends, family, or making a success of any worth-while life work. He is an extreme example of a tendency that all of us have to some extent, the tendency to believe that the grass is always greener on the other side of the fence.

As a student in college this man was bright and able. But after spending a year or two in some field of study he would decide there was more opportunity in some other field, and he would change his course. After about nine years in various schools he tried business ventures, using the same approach. He would start well in an enterprise, but soon it would be neglected while he spent his time looking at "greener grass" across the fence. A venture in marriage went the same way, and now he is a man about as little to be envied as any man I know. How different his life might have been if he could have looked at it through the eyes of an eleven-year-old boy who had the wisdom to see that the "grass sure is greener on our side of the fence."

Every job or profession has its own set of problems and tensions. I know my job does. I'm a preacher, and ranching is just my side line. I guess ranching might be my main line except for the fact that I think people need faith and ideals as much or a little bit more than they need steaks and pot roasts. But, believe me, there are plenty of problems involved in being a preacher. There's a sermon every Sunday—rain or shine. Though it comes only once a week, it can get just as regular as punching a time clock, making up a payroll, or getting the paper out on time. There is the administrative job of keeping a church board running smoothly as it coordinates the work of a Sunday school, several youth organizations, a couple of choirs, a couple's club, a women's society, a board of trustees, and a building program. There's a budget to meet. There are the funerals, the weddings, the extra "talks" that a preacher is expected to make, with never half enough time for preparation. There are hours of personal counseling and numerous civic duties. Yes, my job has its share of problems. Once in a while on a bad day I look across the fence; then it seems that my friends who are doctors, lawyers, ranchers, or businessmen are just wallowing around in green grass up to their ears while I'm chewing on thistle stumps. But if I'm really honest about it I have to admit that since I've been preaching quite a while now I know a lot of the problems, and I also know some of the answers. If I jump the fence and take off for one of those apparently greener fields, I won't even know most of the problems and probably none of the answers. Jumping the fence would just mean trading a lot of known problems for a lot of unknown problems, and that's a poor trade! It's a lot better to remember what my boy saw up on the hill that day. The grass really is

*Minister, Salmon River Larger Parish, Salmon, Idaho.

greener on my side of the fence.

My wife is a wonderful little woman, better than I deserve; but we have our ups and downs. When we were married seventeen years ago we promised that we would never let the sun set on our anger. But there have been times when the setting sun has touched the rim of the hill before we got the truce flag up to full mast. I'm afraid there have been a few times when the twilight has pretty well faded from the valley before we got the peace treaty signed and sealed. There are times when she gets tired and scolds, and I get mad and sulk. There are those bad moments when I get to thinking: "What's the use trying to explain—she doesn't want to understand anyway?"

Before we make any reservations for Reno, however, we try to look at things this way: We've come a long way together. We have so many more reasons for staying together than we would have for splitting up that there just isn't any use making a comparison. We've got problems, but we've also got answers worked out for most of them. I know about when she's going to scold, and I think she can guess when a sulk is coming from me. We've made some adjustments to each other; the result is a pretty comfortable fit, problems and all. And it sure is fun being together to watch the kids grow up. If we would let a few bad times stampede us into jumping the fence and heading for greener matrimonial pastures, we'd lose the best investment of our lives—the time we've put in really learning to love and understand each other. We haven't done a perfect job of loving and understanding; but if we traded each other off for new mates we'd just trade the problems we have pretty well answered for a lot of new problems we'd have to start all over on, and we'd get a big batch of heartache to boot. So we figure it's better for us just to take a walk up on the hill where we can pick a few wild flowers, take a good look at things, and see that the grass is really greener on our side of the fence.

There are many exceptions, of course; but in most cases in life the "greener grass" that people see on the other side of the fence is an illusion that comes from comparing the place where you know all the problems with a place where you don't know all the problems. And even when the grass across the fence is a little greener, often some plowing and reseeding and cultivating on your side of the fence will improve the situation faster and better than trying to jump the fence. It's a great thing to get in a spot once in awhile where you can see the whole of life spread out before you, all the way from the hill pasture to the south forty, and see that the grass is really greener on your side of the fence.

(the end)

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Yes, There Is A NEW EVANGELISM

Eugene J. Moore*

MR. FREER

Harold Wiley Freer is minister of First Congregational Church, Crossville, Tennessee, having served pastorates in New York, New Jersey, and Ohio. He is personal counselor for the County Medical Society, with offices in the local hospital.

Coauthor of Harper's *Two or Three Together,* definitive manual for prayer groups, he is also author of the new pamphlet *Prayer Groups* written for the Woman's Division of Christian Service of The Methodist Church.

Retreat leader at Kirkridge, Wainwright House, Five Oaks of the United Church of Canada, W. H. Wood Foundation, and Shadybrook House, Mr. Freer is in demand as a leader for quiet days and schools of prayer, as well as for institutes on prayer groups.

A graduate of the University of Southern California and of Union Theological Seminary, New York, Mr. Freer has been a member of a Sherwood Eddy American Seminar traveling in Europe, and was an exchange minister in England during another summer.

Our church, East Jordan Evangelical United Brethren, is in the open country, eight miles northeast of Sterling, Illinois. Our 212 members are predominantly farmers, engaged in dairying, hog raising, and cattle feeding. We are a conservative group on the whole, as most farmers are. We love our church, attending regularly as families every Sunday. Almost all of us share in both the Sunday school and the morning worship service.

***Minister, East Jordan Evangelical United Brethren Church, Sterling, Illinois.**

We believe we have a fine staff of teachers and officers in our school, even though our white frame building is too small for us. Our women's society is very active, and our men's fellowship means something in the life of our church. We are recognized as one of the stronger rural churches of our denomination in Illinois. We have through the years been blessed with exceptionally fine lay leadership, and the program of the church has proven a joy to our conference and denominational executives.

Yet we are fearful of complacency. We do not wish to be like the Pharisee in Jesus' parable in Luke 18 who came to feel that he really was not like other men, so fine was his religious life and practice! So we examined our program of evangelism, and decided that we did not wish to have a week of special meetings with a revivalist, no matter how outstanding he might be. We had found that only our own people, and few visitors, came to these services. What we needed was the deepening of our devotional life, a renewed commitment by present church members that would truly reawaken our dulled spirits. Would a revivalist do that for us? Many years of such meetings certainly did not lead us to expect another year would be different.

So we considered in our evangelism committee the possibility of having a speaker who would teach us the life of prayer, emphasizing in various ways the depths of prayer and commitment that might be ours. He would speak directly to our church families; though visitors, of course, would be most welcome. We sought the reawakening of the entire congregation, not the "saving" of a few souls.

Learning of the work of Harold Wiley Freer in the creating and leading of prayer classes as well as in the direction of retreats, we began correspondence with him to see what we might plan together. Our committee decided

that we would have Mr. Freer come for a week, to preach twice on Sunday, then each evening through Friday. His subjects were to deal with the life of prayer, the how and why of prayer, the depths of prayer available for all who seek.

Mr. Freer is minister of the First Congregational Church, Crossville, Tennessee, and coauthor of *Two or Three Together,* Harper's definitive book on prayer groups, and *Prayer Groups,* the manual prepared for the Woman's Division of Christian Service of The Methodist Church. In his former residence in Cleveland, Ohio, he had helped establish some 115 prayer classes, leading many of them himself. He has helped churches elsewhere begin such a program. So it seemed wise to our committee to ask Mr. Freer to help us begin such classes, with the hope that after the week of meetings we would have a continuing evangelism through such groups.

Consequently it was decided that Tuesday through Friday experimental prayer classes would meet in four sessions, each class to be limited to twelve persons, with sufficient classes to meet the possible enrollment. Mr. Freer would lead each class each of the four days, participants doing two things: Each would share with open mind as a regular member of the class, and each would observe carefully the procedure, that potential leaders might be found as a result of informal training during this limited period.

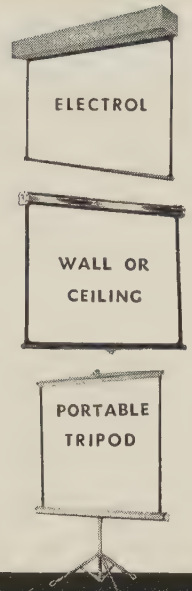
In preparation for the special week of prayer, our committee planned two approaches. Each member of the committee read carefully the book *Two or Three Together,* in order to know something of the possibility for growth in the life of prayer which the book advocated. Then the youth fellowship and each adult Sunday school class met four times before the scheduled week to discuss the life of prayer as presented in various pamphlets of the Upper Room "Prayer Series." There was a sense of expectancy as young people and adults through this month of preparation gave themselves to serious study of prayer in the modern world.

Through the use of enrollment cards, the congregation was asked to choose possible times for classes, each person to continue the four days at the same hour. In the final arrangement classes were set for four hours: 9:00—10:00 a.m., 2:00—3:00 p.m., 4:30—5:30 p.m., and 9:30—10:30 p.m., (the last hour to follow evening services). Twenty-six members of our own church shared in these daily classes, as well as four ministers and fourteen lay people, men and women, from other churches.

On each of the four days we practiced the time of silence and the time of sharing which divided the hour's session, using the meditations and suggestions of *Two or Three Together.* Though it was recognized that these materials should normally be used over a period of four weeks instead of four days, we did experiment with them as we learned by actual exercises a way of growing in the life of prayer.

These classes, along with the public presentation through sermons on ways to pray in a modern world, helped us to understand the possibility of real prayer, mental or interior prayer, as we never had before. For the emphasis was solely on prayer of the spirit, with no thought of vocal prayer at all. An officer of the church who shared both in classes and evening meetings later told his Sunday school class: "For many years I have called myself a Christian, but I see now I have only started to scratch the surface in the life of prayer."

This man and twenty-two others have now joined regular classes to meet for an



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From "The Christian Evangelist"

hour once a week. These classes meet in three sessions: two morning groups for women, one evening group for men and women. As minister, I am leading each of the classes, following the procedure observed during the special week. I plan to hold additional classes that new persons may enroll in a beginning group while the other three classes continue their search. I hope, also, to gather together a monthly discussion group which will spend two hours in serious discussion of some phase of Christian faith, intensive Bible study, doctrines of the church, Christian social ethics, and the like.

We feel that the new interest of our congregation in the ministry of small groups—a phrase that Mr. Freer frequently uses—will mean the very result which we, the evangelism committee, sought: not a week of revival meetings but a stimulus to growth of the spirit in a continuing program after the special week had ended.

One woman said what many of us believe: "Now there is real hope for our church, for we have been stirred out of our complacency by this presentation of what true commitment to God through the life of prayer really is. We didn't know just what to do, but now we see a way."

It is the way of this new evangelism that has stirred us. As our program of prayer classes and discussion groups develops, we believe we will see a true awakening for all our church. One week of the intensive study of prayer through class and sermon has done more already than any previous week of revival in the recent history of our church.

(the end)

Good Landscaping Will

Beautify Your Church

Dan Jorgensen*

The first impression of your church—its character—is given through its exterior. This fact was evident in a trip I made with my family last summer from Sacramento, California, to Michigan, thence to Washington, D. C., and Montgomery, Alabama. A large number of churches did not have a sign announcing the time of services or even denominational affiliation. Many churches along the way had lawns and shrubbery in such a state of neglect that one had an impression that these churches had been abandoned. Few churches had flowers. Even among newly built churches where the members had evidently sacrificed to build a beautiful sanctuary or educational unit there was too often the impression that the members had not considered the outside appearance, as though the church were something apart from the community in which it was situated.

Those churches which had healthy, trimmed trees, well-kept lawns, flowers, and appropriate sign boards stood out.

Look at your church as for the first time. Put yourself in the position of a new resident in your community. Does it invite the passer-by to worship God in the beauty of holiness? Does it suggest the care which belongs to the house of God? Does it stand as a symbol of faith erected by devoted people to the God of nature and of life?

Most any landscape gardener or nurseryman will consider it a privilege to consult with your official board. For a nominal sum he would be willing to draw up a master landscape plan which could utilize what you now have and give guidance for future development.

Some suggestions may be in order for the established church. First, the trees should be cared for as living plants. If they detract from the church by overcrowding, they should be thinned out. Those that remain should be trimmed, dead wood removed, cross branches cut off, and a healthy appearance given. Branches should be cut close to the trunk or the supporting branch, and large cuts over two inches in diameter should be coated with a trimming compound available from your garden store to prevent disease. Trimming should be done in late summer or fall, or even in the winter. Trees that have diseased parts in the trunk or large branches should be treated by a tree surgeon.

Second, shrubbery that is too old to permit proper trimming should be removed and replaced with newer stock. Shrubs that are not too old should be trimmed when the flowering season is over. Thinning them out and shaping them will enhance their beauty and health. It might be well to consider a combination of evergreens, coniferous and broadleaf, with flowering shrubs for the foundation planting about the church. Evergreens give beauty throughout the year, especially during those seasons when the church is most active.

Third, flowers. Perennials such as chrysanthemums, phlox, lupine, iris, and many others may be obtained for a small sum or from gardens of contributing members. The plants should be divided when they become too full.

The use of annuals is one of the quickest ways to enhance the beauty of your church. They may be planted from seed early in the season or purchased by the flat from your nursery. Generally, a church can obtain them at a better price after Decoration Day. Zinnias, petunias, marigolds, and many other varieties are good for sunny areas. Salvia and coleus are excellent for shaded areas.

Bulbs may be chosen for the seasons, such as gladioli for the summer and fall; tulips, narcissi, daffodils, and hyacinths for the spring.

Fourth, lawns. To maintain a lawn in good condition, it is wise to give it spring attention. In areas where the frost causes heaving of the ground, it is well to roll the lawn early in the season. Re-

***Major Jorgensen is a chaplain in the United States Air Force.**

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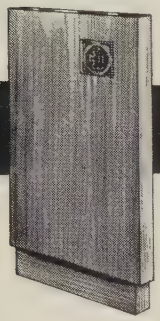

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seeding with a good mixture of grass, application of a balanced fertilizer in sufficient quantity, and use of topsoil to hold the seed and even out rough spots will pay dividends throughout the summer.

Watering a lawn is important. It is better to soak the ground thoroughly twice a week than to water every day. The lawn should not be cut much below two inches. This permits shade for the root and the development of a healthy plant. With regular cutting, weeding will be almost unnecessary. It is good to leave the grass cuttings on the lawn, if they are not too abundant, to form a mulch for the roots. Where a lawn is newly seeded, the surface should be kept moist because of the shallowness of the new root structure.

THE DOWNTOWN CHURCH

The downtown church may have special problems because of greater shade and limited space. The advice of a professional gardener will help the church utilize its outdoor space to best advantage.

If your church is in the process of building, you should give attention to the matter of landscaping. Proper planting will relieve harsh building lines, enhance the architecture of the church, emphasize height and give a spirit of friendliness. It is wise to have a landscape plan to insure orderly planting. Attention to seasons, use of the wide variety of plants available for your area, and planning for the future as well as the present are all important. Obtaining the services of someone qualified in this field will be worth the effort. Many nurseries provide this service if you purchase some of the landscape material from them.

Preparation of the soil is important. New buildings always involve debris in the soil which can be harmful. Topsoil should have humus content to insure lawns of even texture and good plant growth. Deep tilling of the soil before planting, careful attention to grading, and choice of quality seed, shrubs and flowers will contribute to success.

In planning the landscaping of a new church there are some things to keep in mind. The walks should be planned for utility and beauty. The foundation planting about the church which includes a variety of evergreens will provide a pleasing variety of color and form

through the year. Lawns give a feeling of expanse. Trees should be planted with future beauty in mind.

Watering

In any landscape plan attention must be given to watering. Underground watering systems may be most practical for your church in cutting janitorial expense. Some systems are available at much lower cost than in former years. If such a system is too expensive for your church, you should make sure there are enough faucets available to enable hoses to reach all areas. Sprinklers that give wide coverage with large droplets of water are best. Several of these are available at a low cost.

Many think of landscaping as a formidable "extra" for which the church does not have available funds. Yet much can be accomplished for surprisingly little money. Nurserymen and florists will help the church in its planning so that dollars may be stretched. The use of volunteer labor will cut costs if someone is in charge who knows gardening for the area.

Further, individuals and groups may donate trees and shrubs. When this is done, it might be well to have a planting day with representatives of each group present. The soil should be prepared beforehand, the holes dug for each shrub or tree, and the nursery stock on hand. Few ceremonies give more satisfaction than that of planting trees and shrubs, knowing that one is cooperating with God in the placing of a living object which will give beauty to the church years after the event.

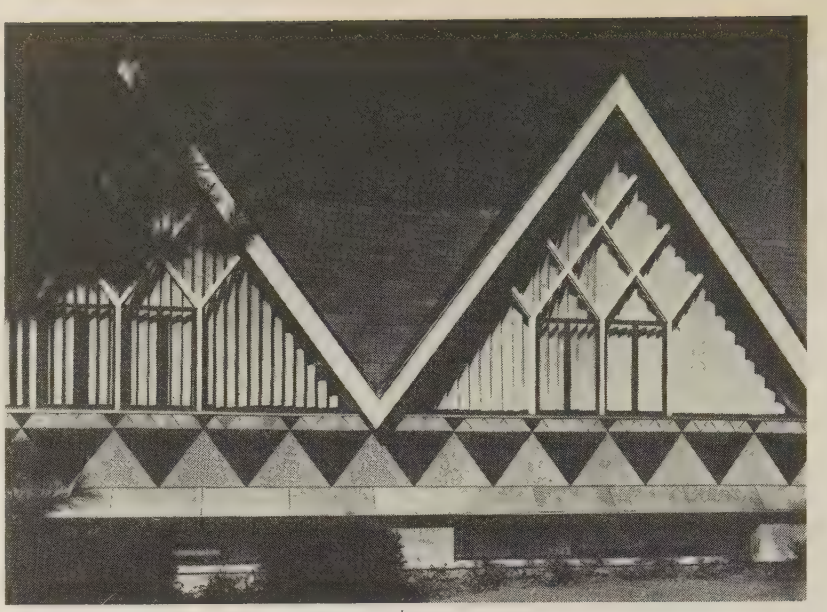
In any church, care of the exterior should be included in the yearly maintenance budget. Necessary items will be grass cutting, watering, and purchase of annuals and fertilizer.

No matter how small or large the church, how old or new, whether city or country, the exterior should reflect the warmth of the people, their devotion to God, and the welcome which the church extends to all.

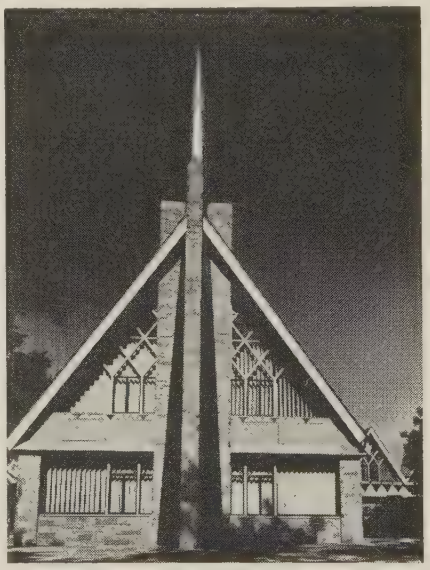
(the end)

THE USE OF TIME

Sir Matthew Hale studied sixteen hours a day. David Hume wrote thirteen hours a day. Burritt, who mastered eighteen languages and twenty-two dialects, attributed his success to the use of odd fragments of time. Henry Martyn was known as a man who never wasted an hour.



The dramatic effect of mullion windows and triangular inserts of porcelain-on-copper panels of the new parish house is shown here.



The spire and steeple of the west end of the new parish house of Christ's Church in Rye, New York, has porcelain-on-copper panels flanked on both sides of the buttresses, with colors ranging from deep blue at base to gold at apex of steeple.

Brilliant Colors Decorate Parish House

Rich translucent colors of deep blue, red, purple, gold, and royal gray please passers-by who stop to admire the new parish house of Christ's Church on the Boston Post Road in Rye, New York. The story back of these colors is one of a most interesting development in the use of porcelain in modern construction.

The windows of the parish house which includes the classrooms are transparent to admit daylight. The problem of the architects, Rogers & Butler of New York, was to find some way to apply color to the exterior of the building to harmonize with the stained glass windows of the church.

The solution was found by dusting copper panels with colored frits, then applying transparent enamel and firing in temperatures of 1550 degrees Fahrenheit. While some of the panels are made of iron and steel, for the best coloring effects copper was necessary. A total of 1,027 triangular and rectangular panels were used to form the spandrels extending around the building.

The highlight of the color blending is seen in the steeple. The base is navy blue, and as the steeple ascends the colors lighten, soaring to the gold of the cross. Seaporcel Metals, Inc., Long Island City, New York, fabricated and fired the metal panels.

Dr. Wendell W. Phillips is the rector of Christ's Church.

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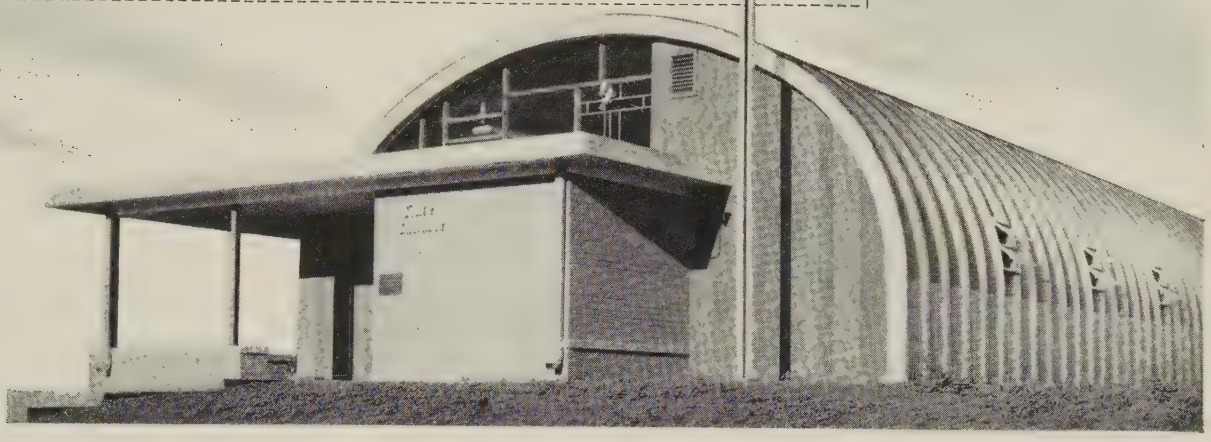

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An Interesting Glance at

Japanese Church Accounting

Masakazu Uzawa*

In Japan most small-scale businesses employ a voucher system for their journal entries. Usually three kinds of vouchers postings are made to books. vouchers, cash disbursement vouchers, and transfer vouchers (for transactions unaccompanied by cash). From these vouchers postings are made to books.

This method of bookkeeping is peculiar to this country, and it is subject to criticism. In fact, there are certain defects; but the system is considered adequate for small church accounting, particularly for transactions which are simple and uncomplicated, and in the absence of full-time accounting clerks.

In our own church of about 150 members the system in question is being employed with very satisfactory results.

Nature of the Method

Owing to the particular nature of church transactions, the accounting should preferably be carried out on the cash basis and not on the accrual basis, as follows:

1. The voucher system is used, all original records being entered in the vouchers instead of in a book or on a form sheet.
2. For daily petty payments the impression system is employed.
3. Periodic depreciations are carried out.
4. Monthly statements are prepared and issued to the church members.

Advantages of the Method

1. The use of the voucher system enables a number of persons to handle the accounts and make the original entries individually instead of confining the work to one appointed person. In this manner the advantages derived are:

a. Recordings are made immediately following the transactions, thus avoiding wrong entries or even complete omissions through oversight.

b. Time-saving in keeping records is effected by distributing the work of original entries among many. Moreover, the work is not affected by the absence of the man in charge.

c. The records, not being confined to any one particular person, are always open to scrutiny and are easily understood.

d. Each voucher issued bears the distinguishing symbol or marking of the person issuing it, thus facilitating checking.

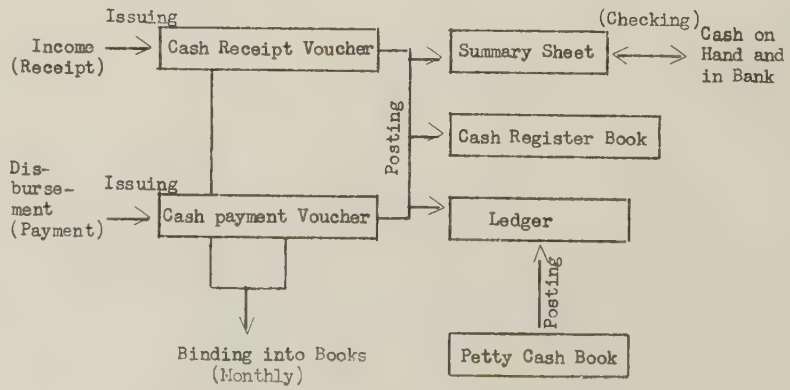
2. One slip is issued for each and every transaction, which facilitates subsequent sorting and lining up.
3. Cash is strictly controlled and protected by issuance of vouchers for receipts and payments.
4. Correct and uniform entries are insured, and the preparation of statements is greatly facilitated by the adoption of predetermined account classifications following the chart of accounts.
5. Monthly statements are easily prepared.
6. Depreciations are deducted regularly in order to avoid excessive valuations, and a suitable reserve is provided for possible new purchases.

Vouchers and Books

1. Cash receipt vouchers (red)
2. Cash payment vouchers (black)
3. Summary sheets
4. Ledger
5. Cash register book
6. Petty cash book
7. Capital asset cards
8. Fixed periodical offering record file

Procedure

1. A voucher shall be issued independently for each and every payment or receipt and simultaneously with each transaction, specifying the date, account heading, name of the party concerned and remarks, if any.
2. In the case of payments, receipts shall be attached when available.
3. In case of bank deposits or withdrawals, vouchers shall be issued.
4. Every Sunday, or at any other interval, receipt vouchers and payment vouchers shall be separately posted in the summary sheet, and the totals extended. The cash balance appearing in this summary sheet shall be checked and verified with the cash in hand and the bank account.
5. At set periods all vouchers are numbered consecutively according to dates (receipt and payment vouchers independently: from No. 1 up for receipt vouchers and from No. 1 up for payment vouchers). Then they are posted



The Procedure in Outline

*Mr. Uzawa is an executive of the Bridgestone Tire Company, Tokyo, and a member of The Kakinokizaka Church of that city.

to the cash register (by dates); after which, to the ledger (by account titles). In posting to the cash register and ledger, the date, voucher number, and amount are entered, but not the account headings or remarks. (If, however, full details are required to be reviewed at a glance on the cash register or ledger, then the account titles and remarks should be posted.) The vouchers which have thus been posted to both the cash register and ledger must bear different identification marks. Thus the cash balance and deposit to date are always shown in the cash register, and the total income and payment of each account title appear in the ledger.

6. For petty cash payments, a predetermined amount of cash is advanced to the church warden, who either keeps a petty cash book, entering each item at the time of the transaction, or issues vouchers; the former method is recommended. When the money left over reaches the stipulated limit, it is supplemented by a new supply to bring the total up to the determined amount (after examination of the cash book or vouchers, as the case may be). If a petty cash book is used, a payment voucher is issued by the accounting clerk only at the time of supply. This voucher is posted to the cash register only and not to the ledger. The posting to the ledger is made from the petty cash book, and an identification mark is ticked off in the cash book to identify the completion of the posting. If the voucher method is employed, the payment voucher at the time of supply is kept separate from other vouchers, after posting it to the cash register; otherwise this voucher duplicates the petty cash payment voucher.

7. Every month end, a monthly statement (income and expenditure balance) is prepared and made public to the members.

8. At the end of the year an annual statement of the church accounting is prepared for study and review. This statement is used as a basis and guide in preparing the budget for the coming year.

9. A complete record of the capital assets is kept on the assets card, file, or book. All assets should be estimated to determine the amount and period of depreciation, and at the year's end the amount of annual depreciation should be deducted from each asset.

10. A detailed statement of assets should be prepared at the end of every year.

(the end)

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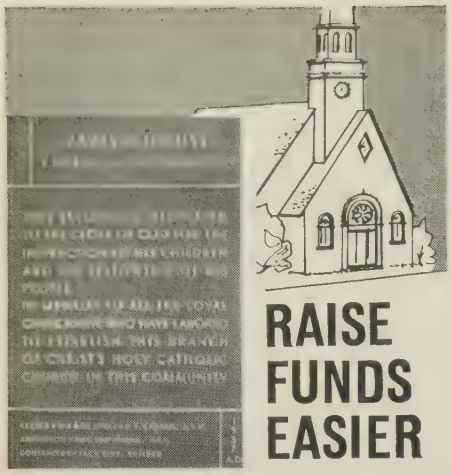

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Religion in the British Isles

Albert D. Belden*

American Gifts for Bedford and Essex Church

Two ancient parish churches have recently benefited through the generosity of American churchgoers with whom the English parishes are linked in history.

At Odell, Bedford, where a seventeenth-century rector (Peter Bulkeley) was dismissed from his post because of his noncomformist views, a gift of $845 (about 301 pounds) has come from the town of Concord, Massachusetts, which he founded.

At the simple ceremony Rector F. J. Barwood received the gift from Mr. Fred T. Boyd, who had brought the check from America, and who also read the lesson during the service. He was presented by Lord Luke, the rector's warden, with a framed painting of the church. The money from America, together with a gift of 280 pounds from two friends of the church, completed the 1,290 pounds needed to restore the church bells. The task has been completed within a year.

In All Saints', Cranham, Upminster, lie the remains of General J. E. Oglethorpe, founder of the American colony of Georgia, who brought back trees from the United States and planted them in the churchyard. Now All Saints' is having its chancel refurnished with gifts from the people of Georgia. New choir stalls, a new altar rail, and two priests' desks and chairs are being installed at the suggestion of Bishop A. R. Stuart of Georgia, who visited All Saints' last year to dedicate a bronze tablet marking the site of the Oglethorpe burial place.

Rector H. W. Sparling of All Saints' composed a special hymn in honor of the commemorative work Georgia has done, and this was sung in the churches of the Diocese of Georgia on February twelfth—Georgia Day.

***Dr. Belden, whose quarterly newsletter has appeared for many years in "Church Management," is a Congregational minister and the author of several books including "The Practice of Prayer."**

Dr. John White

At last an authoritative life has been written of this great Scottish divine (by Augustus Muir; Hodder & Stoughton).

Dr. John White was the outstanding figure of his time in the Church of Scotland, a moderator of the General Assembly in 1925, and of the Union Assembly in 1929. He certainly merits the full and interesting biography written by Mr. Muir.

John White was born in the Barony parish of Glasgow in 1867. He became a minister at twenty-five, his first charge being Shettleston. He came before the public eye in the famous Shettleston Case, a dispute into which the young minister flung himself with the ardor, militancy, and unfailing good humor which were to distinguish him throughout his career. After a period at Leith he became minister of Barony, one of the most important charges in the Church of Scotland; there he remained to the end of his life.

Enthusiastic, original, and forceful as he was in his parish work, he own a wider fame for his services to the kirk in the world. The first cause he espoused was that of Presbyterian reunion in Scotland which, after a struggle which lasted more than twenty years, was brought to a successful issue. The kirk gained not only unity, but a new measure of freedom from the state.

He was a remarkable man—remarkable as much for his warmth of feeling and evangelical zeal as for the wisdom, common sense, and humor which he brought to bear on every ecclesiastical problem. So far as anyone could be judged indispensable to the Church of Scotland, he was; and even when he had reached his eightieth year the kirk still insisted on making use of his experience and ability. Since his death no one has quite taken his place.

Controversial Plays in Seven Churches

A permanent theatre company has been formed to take plays with an in-

direct or controversial approach to religion into churches of all denominations. Starting in September, there will be a three-week run in each of seven London Anglican churches, including St. Martin-in-the-Fields; St. Mark's, North Audley Street; St. James'; Piccadilly; and St. Mary-le-Strand.

The plays will be produced in cooperation with the Religious Drama Society by two young actor-managers: Mr. Peter MacPherson, who presented Lloyd Douglas' *The Robe* in St. Mark's, North Audley Street, early in 1958, and Mr. John Downing.

All the plays will be new, with at least one selected for a 100-pound prize competition launched last December. They will be staged with lighting and rostrums, but no scenery or curtains. Admission will be free.

Interracial High Mass In Cape Town

On December sixteenth, which is observed as a public holiday in South Africa and is called "The Day of the Covenant," a High Mass was held in St. George's Cathedral, Cape Town, with special intention for the coming of the Kingdom of God. The archbishop presided; the celebrant was Dean E. L. King; the deacon was Father S. Qabazi, an African; and the subdeacon was Father J. Hokim, a colored priest of the diocese who was trained at Mirfield.

It was one of the largest mixed congregations ever seen in the cathedral, and there were over three hundred communicants.

The point of this reference to South African affairs is that it involves the activity of Dr. Joost de Blank, formerly a vicar of Harrow, London, then Bishop of Stepney and now Archbishop of Cape Town—a man of iron in Christian principles, a man to watch.

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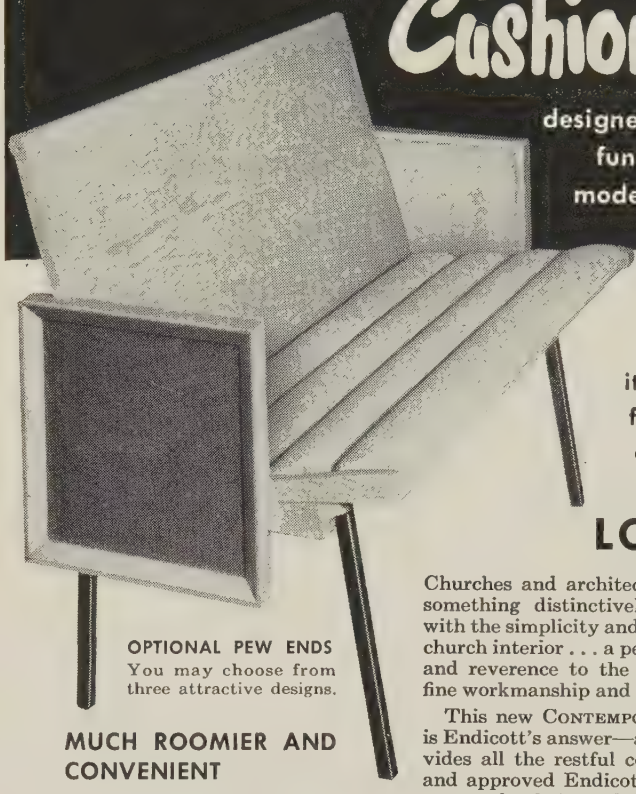

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The Free Church Hospital Chaplaincy Service

Since the introduction of the national health scheme in Great Britain, the Free Church Federal Council (Dr. Aubrey Vine, General Secretary) has developed a strong chaplaincy service to meet the greatly increased hospitalization of the nation. Its strength has now risen to 1,850 part-time and full-time chaplains. Regular conferences are held in London, the Midlands, and the North in which the chaplains can discuss their common problems and listen to expert lectures on various aspects of their highly valuable work.

Interpreting Scripture

A fascinating little book just issued, *The Bible-Reading Fellowship Story* by Margery Sykes (Lutterworth Press), tells the story of this remarkable effort at winning Bible readers. Miss Sykes has been the general secretary since 1930.

The B.R.F. started as the Fellowship of St. Matthew in Canon Leslie Mannering's Brixton parish in 1922. From this unpretentious beginning it has spread across the world, and a full account of this expansion is given here. The notes sent out are now valued by many thousands of members. The present chairman, the Bishop of Leicester, contributes a foreward to the book containing within five pages a surprising amount of information and a wise assessment of it.

B.R.F. has tried to be honestly faithful to "assured" findings of Biblical criticism. A storm aroused by its alleged "modernism" caused sharp controversy in the press twenty years ago, but it

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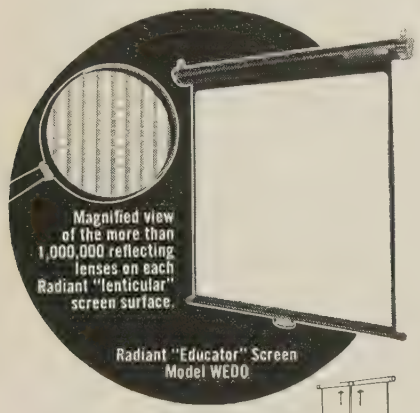

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soon subsided. The truth probably is that although the ethos of the B.R.F. notes is liberal-evangelical, they have never been seriously unorthodox. Untold good has in fact been done by B.R.F. over a period of thirty-six years, and it goes from strength to strength.

A New Home for the Church Missionary Society

The Church Missionary Society, which has not disguised the fact that it would like to move from its present headquarters in Salisbury Square, Fleet Street, is likely to find a new home in the restored St. John's, Smith Square, Westminster, which is now lying in ruins.

Negotiations between the society and the Diocese of London, it is understood, have been continuing for some time; and an announcement concerning the future use of the church is imminent.

The Church Missionary Society, by moving its staff of 160 to a redundant church (the parish of St. John is now united with that of St. Stephen, Rochester Row), would be following the precedent set by the Society for Promoting Christian Knowledge. S.P.C.K. transferred its offices from Northumberland Avenue to Holy Trinity, Marylebone, a short time ago.

Commander Sir Peter Agnew, M.P., whose house in Smith Square looks down on the ruins now surrounded by ugly barbed-wire barricades, had for some time been pressing by way of a motion, for the effective preservation of the church's fabric.

"I shall be delighted if C.M.S. moves here," was Sir Peter's comment to the *Church Times*. And Mr. John Betjeman said, "It would be marvelous if the church could be restored to Archer's original plan. I am pleased to hear that there is a likelihood of St. John's coming back into circulation, rather than having it done away with."

A grant in the region of 150,000 pounds from the War Damage Commission is payable in respect of St. John's, Smith Square, and this would be of considerable assistance towards its restoration. Once again St. John's—Thomas Archer's magnificent Queen Anne church with its incomparable facade—would be one of the showpieces among London's architectural treasures.

Lambeth

A pertinent newspaper comment on the Lambeth Conference of Bishops is as follows (*News Chronicle of London*):

> The old charge that the Anglican Church dodges the issues looks less well founded now that the report of the Lambeth Conference has been published. Although many people will disagree strongly with the bishops, they will be hard put to claim that they have avoided the awkward questions.
>
> The section on the family is particularly bold. Although it rejects the extremes of abortion and A.I.D., it declares firmly that birth control can be justified. The bishops believe that family planning is the responsibility of the parents. The sole purpose of marriage is not procreation, and parents have a duty to consider their circumstances and those of their society before deciding to have a child.
>
> This does not mean that the church supports those parents who put material comfort first. There is no endorsement of waiting till the television set is safely bought before children can be thought of. But the conference has examined the problems of family planning in a realistic and honest way.
>
> The conclusions of the bishops on this question will widen and deepen the gulf between the Anglicans and the Roman Catholics. Regrettable though this is, it is better than dodging the issue. The Anglicans will gain respect, although not perhaps adherents, by publicizing the conclusions reached at Lambeth.

Tailpiece

The best story I know about Dr. John White, the famous Presbyterian preacher of Edinburgh, tells of a rather rash steward of his who ventured to ask him how he felt about the huge popularity of his young new assistant pastor, Dr. Hugh Black. Dr. Black was drawing larger congregations than the old veteran, Dr. White. "How do you feel about it?" asked the steward. "Mon!" the pastor replied with magnificent honesty, "I gae hame and I bite the blankets!"

(the end)

COMMISSIONING MEMBERS TO CAMP*

SCRIPTURE READING—Deut. 26:8-10; Psalm 95:1-6; Matthew 4:8-10; John 4:21-24

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CAMPERS: We appreciate your confidence in appointing us as your representatives, and hope to realize your expectations for us.

CONGREGATION: In the Christian camp, God is so much a part of its life, so completely its source of strength, that you cannot help but find him.

CAMPERS: We shall seek his companionship.

CONGREGATION: You will enjoy the matchless beauties of God's wonderful world, the eager promise of the morning light and the husband quiet of the evening. You will feel with the one who wrote, "The heavens declare the glory of God, and the firmament showeth his handiwork."

CAMPERS: We will see God through his handiwork.

CONGREGATION: The days of camping do not depend upon an abundance of things. Rather they stem from the satisfactions of friendship with those of kindred mind and purpose. The renewal of old friendship and the making of new friends can be your rich experience.

CONGREGATION: Above all, you will have fellowship with the greatest friend of all—Jesus Christ. May he go with you and give you the peace and the power of his presence.

CAMPERS: The Lord will go with us and guide our steps.

*As used in the First Baptist Church, Sanborn, New York. The author is Glenn B. Faucet, minister of the church.

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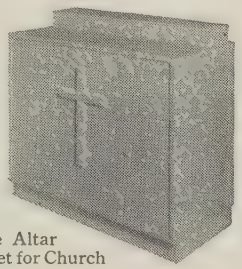

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Tax Deductions for Ministers

Public Utilities and Others*

Glenn D. Everett

Former Congressman Maury Maverick of Texas is the man who coined "gobbledygook" as a description for the long and involved verbiage which frequently appears in federal laws and the regulations of government bureaus. It is an appropriate phrase and seems destined to stay in the language.

Words are important, however, when it comes to complying with government regulations, as many ministers are finding when it comes to the question of avoiding the unnecessary payment of income taxes on that portion of their worldy income which is used to pay the parsonage utility bills.

First, they have to get a portion of their salary set aside as a "housing allowance." This has to be done by official action of whatever church agency employs them. It must be attested by a minute on the records. And it must be called a "housing allowance," not a "utility allowance," and not be lumped in with the minister's "automobile allowance" or anything else.

Why? Because the law passed by Congress in 1954 said that a housing allowance in lieu of a parsonage is tax exempt. Congress did not say that any other kind of an allowance was exempt. This is not a case where a rose by any other name smells as sweet.

Second, the minister must understand that the utility bills are tax "excludable," not tax "deductible." There is a difference between the two words. Items which are deductible must be itemized on the annual income tax return. Medical expenses are a typical example. You can't claim your doctor bills unless you itemize every one and state to what doctor the money was paid. That which is "excludable" is simply not reported.

The minister keeps a record of his utility bills and at the end of the year subtracts them from the portion of his salary that was set aside as a "housing allowance." If there is any balance left over, he reports that as earned income. He either adds it to his salary and enters it there or, if he prefers, he can list it as "unexpended portion of housing allowance" and report it as a second item of income, drawing the revenue collector's attention to the fact that he has kept a scrupulous accounting.

The only time the minister has to supply the actual total of his electric, gas, water, and telephone bills is when he might be called in for a "spot check" audit. In the income category into which most ministers fall, his chance of getting a field audit is about one in twenty.

Judging from our correspondence, some ministers experienced difficulty in filing their 1957 returns because field workers of the Internal Revenue Service were not fully familiar with the ramifications of the "housing allowance" for ministers. Thousands of individual rulings are made by Internal Revenue in Washington each year on disputes between the government and taxpayers. Only the more significant of these are published in the Service's Bulletin. As of this writing, the rulings on parsonage utilities have not yet been published but are on their way to publication, according to officials.

In the interim, if any disputes arise, the advice of Washington officials is that the clergyman insist on having his case sent into Washington for a ruling. This is the privilege of every taxpayer. The ruling from Washington will be in line with what *Church Management* has reported. But we must caution that the "housing allowance" has to be on the books of the church in question before any benefits can be claimed under it. There is no other way by which it can be done.

Any minister who has not had such an allowance established is well advised to do so, unless his church already pays all the parsonage utilities. He can start deducting his utility bills from his net income only *after* the resolution is passed. The lowest rate of tax applicable to taxable income being twenty percent,

*Reprinted from earlier issues of "Church Management."

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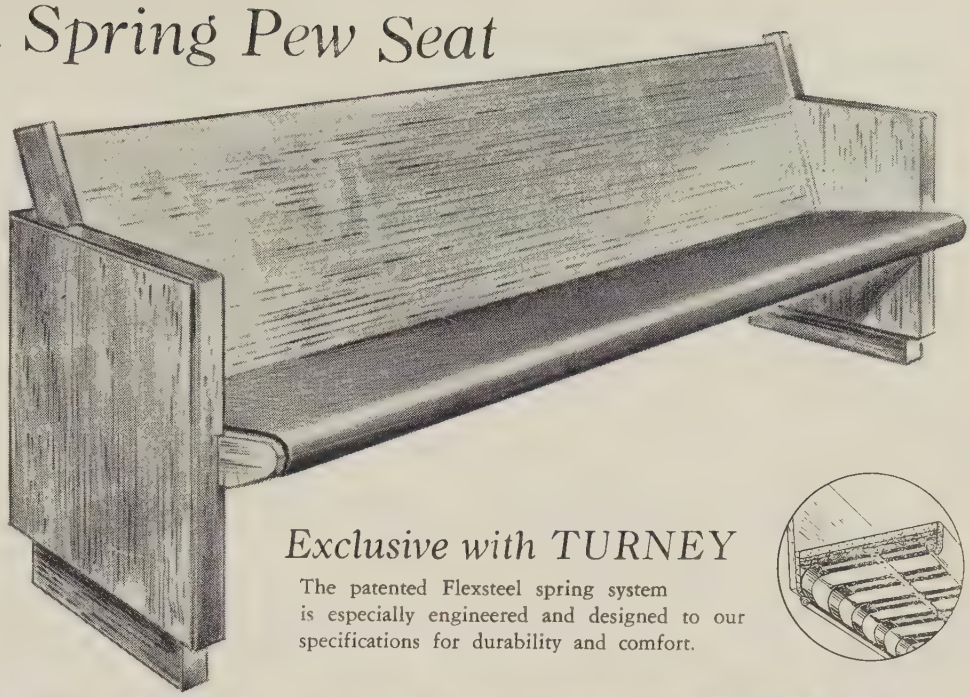

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this ruling amounts, in effect, to saving ministers twenty percent of their utility bills. Since utilities include heat, too, this can save some ministers as much as $150 a year.

One minister has inquired whether setting aside a "housing allowance" will affect his pension and retirement benefits, because it reduces that portion of his income listed as "salary." Whether it will, under the pension plan of an individual denomination, depends upon what officials of the pension board rule. It cannot affect his government social security. He can count the housing allowance as part of his earned income in computing his self-employment income upon which he pays social security tax. Thus, it will not reduce the level of social security benefits which he will receive upon his retirement or his widow will upon his death.

According to our correspondence, the largest number of ministers have run into difficulty because they asked Internal Revenue offices how they could "deduct" their utilities and were told they are not deductible. This is correct, because they are "excludable." Unfortunately, the Internal Revenue people didn't add this. In many cases they didn't know it themselves. *Church Management* got the information about parsonage utilities to the ministers before Internal Revenue got the details out to its own field offices.

To summarize, where the minister gets his parsonage rent-free, but pays any of his own utilities—heat, gas, water, light, or telephone, he needs only to have a "housing allowance" in order to deduct these bills from net taxable income. When he doesn't get a parsonage, he can also deduct his rent or his payments on a house of his own. This is official, and in the event of any conflict insist on a ruling from Washington.

Deduction for Educational Expenses

Ministers are in line to benefit from a tax regulation just issued by the U. S. Internal Revenue Service which provides for income tax deductions for summer and night school college work undertaken to improve the taxpayer's skill in his profession.

Missionaries, directors of religious education, parish social workers, and even church secretaries are also in line for benefits under the regulation.

Although the new ruling was intended primarily for public school teachers who have to attend summer sessions at college in order to qualify for advanced degrees and maintain their status in the school system, it applies to other professional groups just as much as to educators.

Inquiries by *Church Management* to high-ranking officials of the Internal Revenue Service in Washington indicate that ministers very definitely can qualify for tax deductions, provided the additional education they take meets the standards set forth in the new Paragraph 1.162-5 of Internal Revenue regulations, published as Tax Determination 6291, Federal Register Vol. 23, No. 68, April 5, 1958.

"Because the National Education Association carried the ball in this fight," one tax official observed, "the impression has gotten around that it was a ruling applicable only to teachers. This is incorrect. Any person engaged in a profession where additional education or 'refresher' courses regularly are required is eligible and the clergy clearly is one such group."

Ministers who have been taking summer or night school work that they feel

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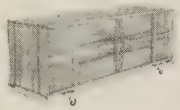

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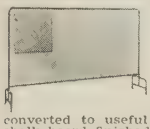

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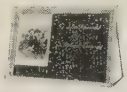

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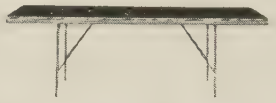

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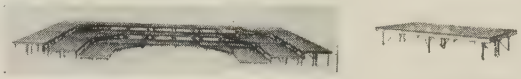

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meets the standards can file a claim for refunds on taxes paid in 1955, 1956 and 1957, since the regulation is retroactive for three years. Internal Revenue Form 843 will be supplied, for the purpose of making such a claim for refund, by any Internal Revenue Service office.

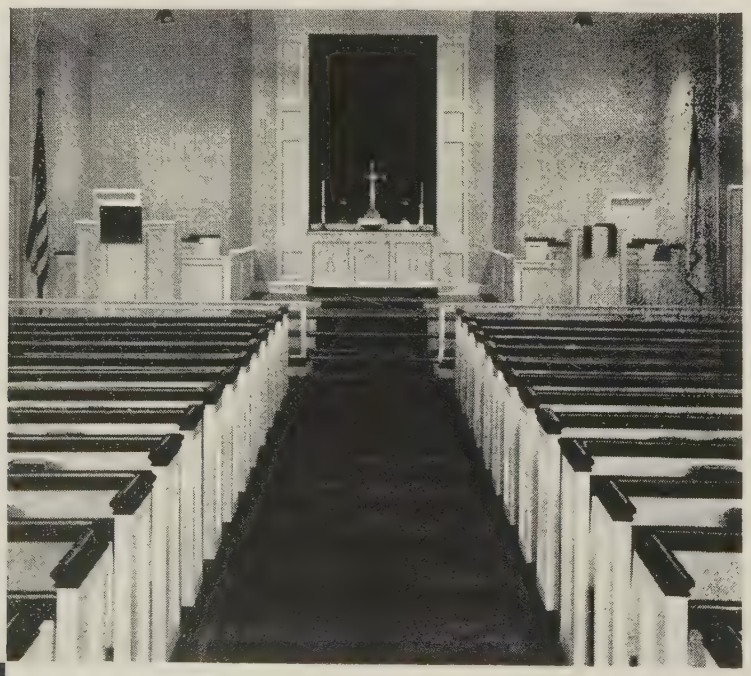
We hasten to point out, however, that not all summer school work taken by ministers is eligible for tax deduction as a necessary professional expense.

The basic requirement, as spelled out in the regulation, is this:

> Expenditures made by a taxpayer for his education are deductible if they are for education (including research activities) undertaken primarily for the purpose of:
>
> (1) Maintaining or improving skills required by the taxpayer in his employment or other trade or business or
>
> (2) Meeting the express requirements of a taxpayer's employer, of the requirements of applicable law or regulations, imposed as a condition to the retention by the taxpayer of his salary, status, or employment.

Whether or not the education which has been undertaken by a minister can qualify for tax deduction will be determined "upon the basis of all the facts in each case," the regulation specifies. As with all tax regulations, it may be several years before a sufficient body of precedents is established by the Tax Rulings Section in Washington to cover all cases. The only way such precedents can be established is on the basis of the acceptance or rejection of individual claims.

(the end)



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David A. MacLennan*

Priming the Preacher's Pump

Before this usually blustery month of March ends—blustery in the north temperate(?) zone in which I live—we shall celebrate the anniversary of Christ's glorious resurrection. Long before preparations for Easter were in my mind I had "a concern," to use the Quaker word, for deeper understanding of this tremendous event. Indeed, my concern included serious questions as to whether or not it was an event in any meaningful, historical sense.

In the school of the prophets where I now have the privilege of lecturing in homiletics and occasionally in liturgics, a dialogue on the resurrection of Jesus has been proceeding. Labels applied to theologians and Biblical scholars are not only libelous, they are elusive and deceptive! One whom you might regard as an unrepentant liberal clings to a conservative's emphasis; another whose youth and devotion to the existentialist approach might seem to place him in the radical "de-mythologizing" school of the famous Dr. Rudolph Bultmann comes through championing an objective, unique resurrection, for which to him the empty tomb is essential. Both "schools" are agreed that preaching the resurrection of Jesus from the dead is the core of the core, the heart of the *kerygma* of apostolic preaching. Moreover, the reverent and learned scholar who feels that the scriptures may not be used as support for an objective rising of Jesus from the dead is sure that (1) the death of Jesus left his first followers completely demoralized; and (2) they believed that he manifested himself to them and his other friends alive after death and burial. These two facts would appear to be factual—that is, historical and incontrovertible.

My younger colleague, who comes to a dynamic Christian faith from a non-religious background, found these words by my former colleague, the uncommonly well-informed and able Perkins School of Theology professor, Dr. Albert C. Outler, relevant and strengthening:

> **And now, in our time, the Gospel's declaration of man's redemption still, as it seems to me, stands or falls with the Christian conviction of the reality of the Resurrection as event rather than myth, the climactic event in the total Event of Jesus' life, death and triumph. One might observe in passing that, as the Cross was the chief stumbling block, *to skandalon,* in the Christian preaching to Jews and Greeks who might otherwise have managed the Resurrection, so nowadays, it is the Resurrection which is the scandal in the Gospel for the modern man who could otherwise manage the Cross."**

(I think this is an excerpt from an article by Dr. Outler which appeared in a 1951 issue of *Religion in Life.*)

In the words of Dr. William H. Hamilton of Colgate Rochester Divinity School, "the evidence for the resurrection as event is, perhaps, fourfold: the empty tomb, the appearances, the transformation of the disciples, and the fact of the Church itself. What are we to do with this evidence? Is it relevant to our affirmations concerning the resurrection of Christ?"

For myself, I am with those twentieth century "witnesses" who cannot explain either the church or the dynamics of the gospel on any other basis than that he who is the Head and animating Spirit of the church was raised from the dead. In the words of Ronald Knox's translation of Peter's sermon at Pentecost: "But God raised him up again, releasing him from the pangs of death; it was impossible that death should have the mastery over him." (Acts 2:24)

May you be empowered by the risen Lord to proclaim his resurrection and find "each day . . . full of Easter Sunday's miracle."

Sermon Seeds

I. Living toward the Future. Text: Hebrews 6:4, 5—". . . who have tasted the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the goodness of the word of God and the powers of the age to come—" Occasionally a phrase rings a bell and the sound goes on echoing through the rooms of memory. One such phrase is this from the letter to the Hebrews: "who have tasted the powers of the age to come—"

Introduction: If any generation ever tasted the powers of the age to come, it is our own. Lunar thrusts, intercontinental guided missiles, satellites "in orbit," jet planes further annihilating distances between remote spots on our own planet, electronics—these are but a few of the listings in the catalogue of tomorrow's world which are being realized today. But if we have atomic power and no other power, we shall be of all creatures the most swiftly liquidated. We must taste "the heavenly gift" of God's grace; we must become "partakers of the Holy Spirit," and know what it is to "taste the goodness of the word of God." The dynamics of con-

***Minister, The Brick Presbyterian Church, Rochester, New York, and lecturer in homiletics at Colgate Rochester Divinity School of that city. During March Dr. MacLennan is on assignment at Berchesgaden, Germany, to conduct a two-weeks' seminar in preaching, worship, and pastoral care for the United States military chaplains.**

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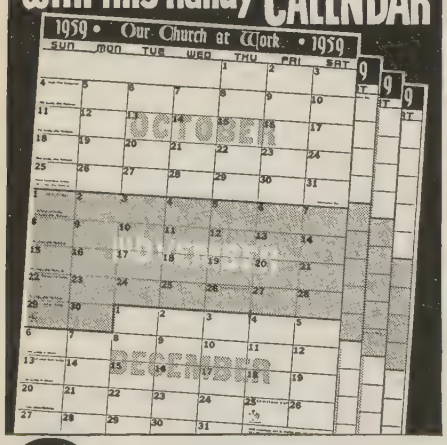

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temporary science must be matched and molded by the dynamics of Christ's gospel in our personal and social lives.

(1) Christ risen and abiding in his church gives us power to work for the kind of life we would like to see in ages to come. "To as many as believed in his name (in his nature, in his spirit) he gave power to become children of God." (John 1:12) To as many as link their lives with his life today through trust and obedient response he provides not blueprints (technical experts can provide these; God gave his children intelligence to cope with all problems) but spiritual resources to work for a more humane and Christian community for all his children. Consider this remark by Adlai Stevenson as recorded in *Saturday Review* for February 7, 1959:

> Not so long ago I visited Dr. Albert Schweitzer in his primitive jungle hospital in French Equatorial Africa, and he told me he considered this the most dangerous period in history, not just modern history, but all human history. Why? Because, he said, heretofore nature has controlled man, but now man has learned to control elemental forces—before he has learned to control himself.

You need not agree with Mr. Stevenson's political views or those of his party to agree with him when he himself adds: "I doubt if any society in history has faced so great a moral challenge as ours, or needed more desperately to draw on the deepest source of courage and responsibility." Christians can tell where this deepest source of courage and responsibility is found. It is in God, who worketh in us, who rules and sustains his world. It is Christ who is the hope of mankind. The future belongs to him, not to the Caesars, nor to amoral scientists, nor to complacent citizens who "have confused the free with the free-and-easy."

(2) Christ alive in and with his own in his body the church—the company of believers, the community of the redeemed who are committed to be redemptive—can help us, as persons, live toward the future with confidence and joy. "Living toward the future" is a phrase which sounds like the New Testament. It has New Testament truth in it. It comes, however, from one of the most unusual novels of our time, *Doctor Zhivago*. Before you read more than ten pages you hear one of the characters, Nikolai Nikolaievich, say: ". . . history as we know it began with Christ, and that Christ's Gospel is its foundation. . . It was not until after the coming of Christ that time and man could breathe freely. It was not until after Him that men began to live toward the future. Man does not die in the ditch like a dog —but at home in history, while the work toward the conquest of death is in full swing; he dies sharing in this work." Mark that! "It was not until after Him (Christ) that men began to live toward the future."

To live "by the power of an endless life"—what does this mean now? What does it mean for our dear ones who died in the Faith? Life of ages to come, and something deeper and better: life eternal and reunion beyond every separation and defeat. What does "work toward the conquest of death" mean for us? for men and women in every vocation?

II. Pentecost. Pentecost is not observed until May seventeenth, but here is a sermon outline on the Holy Spirit which may start you thinking and jotting down some of your most creative thoughts for that great day and theme. I am adapting the outline from one submitted to me when I conducted seminars in homiletics for our fine navy chaplains. This particular outline came from Chaplain E. D. Leavel, then on duty at the United States Naval Hospital, San Diego. He entitled it "The Satisfying Spirit." A more pedestrian and certainly less pious title would be "This Satisfies Your Deepest Hunger." Text: Acts 2:1, 4—"When the day of Pentecost had come, they were all together in one place. . . And they were all filled with the Holy Spirit." Objective: to show that the spiritual hunger of man is met and satisfied by the Spirit of God.

Introduction: the privilege of having the hunger of the soul satisfied with something more than food, drink, "things," even that human love which may be an expression of the Spirit.

(1) The Strengthening Spirit. The Spirit satisfies the need for strength. (Acts 1:8) (a) Peter is an example. He denied his Lord, but later recovered and made a defense. (b) Our need of strengthening, faced as we are with our weaknesses. "Bootstrap religion" cannot provide the power we need to overcome and begin again and continue. (c) The need for a living witness, and how the Spirit empowers an ordinary person to give extraordinarily effective testimony to God's power through Christ.

(2) The Sympathizing Spirit. The Spirit satisfies the need for sympathy. (John 14:18) (a) The grieving disciples awaiting Christ's promise of a companion who would counsel and comfort. He came with true sympathy which has been defined as "feeling your pain in my heart." (b) Out of darkness comes light; out of sorrow, gladness. (c) The Spirit, promised by our Lord, is constantly present and never fails.

(3) The Sanctifying Spirit. (Romans 8:9) The Spirit satisfies the need for goodness, or to use the stronger Biblical word, righteousness. (a) The hunger for a holy life is known by the most "practical" person, and is satisfied only by the Spirit. It takes God to lift a man to a higher level of thinking, willing, imagining, and acting. (b) The Spirit's symbols all indicate purity and cleansing; viz., water, fire. (c) For the person who really desires spiritual food and spiritual power there are possibilities unlimited. As the road sign says, "yield the right of way" to the great God who comes "soft as the breath of even" and yet comes as power and light.

Conclusion: Jesus said all we need to do to receive is seek, knock, and ask.

III. More Blessed to Receive Sometimes. My text for this month's sermon seeds should be: "I am debtor," both to the chaplains and the able preachers in churches of the Golden West! Here is a sermon idea I received from a Christmas homily distributed by Westwood Community Methodist Church, Los Angeles, and originally preached by their singularly gifted preacher, Melvin E. Wheatley. My text (not Dr. Wheatley's) is from 1 Corinthians 1:4-7, in James Moffatt's translation: "I always thank my God for the grace of God that has been bestowed on you in Christ Jesus; in him you have received a wealth of blessing, full power to speak of your faith and full insight into its meaning, all of which verifies the testimony you bore to Christ when we were with you. Thus you lack no spiritual endowment during these days of waiting till our Lord Jesus Christ is revealed . . ."

Introduction: Church attendants may be excused if they sometimes feel that the chief article of the creed, at least to the financial officers of the church, is: "Give till it hurts, and then give till it brings joy." Giving is essential to Christian living. Christian stewardship is not an elective in Christ's school, but a required lifetime course. It is a principle of life (not simply a verse to be quoted before the collection is received) which Paul laid down to the elders of the church (Acts 20:35): "It is more blessed to give than to receive." But the same apostle also said in substance that it is blessed also to receive. Here in this letter to the Corinthian Christian outpost he speaks of "spiritual endowment"—no church ever died with that kind of endowment; of a bestowal; of "a wealth of blessing."

The text itself may send you to preach a sermon based on the divisions in it: In receiving Christ you receive (1) a wealth of blessing; (2) full power to speak of your faith—that is, to witness in words and in the quality of life you manifest in your home, in your job, in your recreation, in your citizenship. (3) You receive "full insight into its meaning." Thinking is necessary; but when our minds have been set afire by the Spirit of Christ who is the Spirit of truth, we think beyond our normal average. Insight and understanding increase.

Dr. Wheatley's divisions are topical and memorable: (1) We need to be noticed. (2) We need to be nourished by others. (3) We need to be needed. Illustrations will occur to you. Some of the best will come from your knowledge of children's efforts to attract attention, of grownups' attempts to feel significant. Under the second point you will recall that no person becomes a person on "his wild lone." Robinson Crusoe must have his man Friday. We need each other, and we grow through the appreciation of others—all part of life's "given." We are on the receiving end. You will think of instances and examples of how when we feel needed we become more than we are. The most sickening and destroying feeling is one which makes us think that no one needs us, that we are useless. "Lord, let us not live to be useless!" is an old, honest, Christian prayer.

Climax and conclusion of such a sermon would include specific listing of how the Christian gospel meets these basic needs, and how we cannot earn them or win them. God gives them, grace for grace. If you use this idea at communion, you will find the Lord's Supper a memorable epitome of the gospel truth. We take the bread and wine, and we take Christ spiritually. We feed on him in our hearts by faith. He is God's inexpressible gift. He makes us feel significant; he empowers us; he enables us to give ourselves away in meaningful helpfulness. In him we receive "a wealth of blessing."

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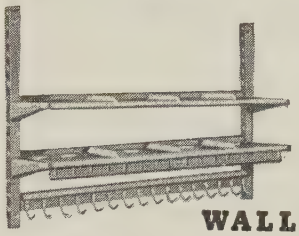

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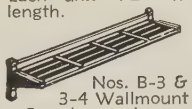

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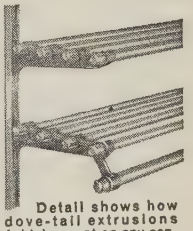

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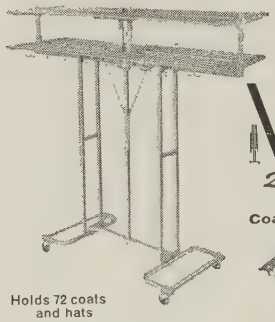

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IV. What Everyone Can Do. Text: Exodus 17:11—"Whenever Moses held up his hand, Israel prevailed; and whenever he lowered his hand, Amalek prevailed."

Introduction: Sketch the situation. Point out that Amalek was a fierce Arabian tribe. The very word means "a people that licks up, or takes away all." Amalekites were guerilla fighters, hanging onto Israel's flank and rear companies, cutting off and cutting down stragglers whether sick or weary. Moses was aged. What could he do? His critics probably thought he did nothing. He occupied a "little roundtop" and had his aides Aaron and Hur with him. When they helped him pray, the battle went the right way. When he and they ceased firing their intercessions, the battle went the wrong way. Tell your people not to write this story off as merely primitive folklore. There is timeless and timely truth in this old tale.

(1) Minds and souls are won by men and women who maintain strong intercessions. (2) In the midst of gigantic perplexities—Russia, Asia, Africa, domestic crises—everyone can uphold our leaders by praying that God may get through to them in clearer understanding, more careful planning, wiser and braver action. God knows the need, but he uses—strangely—praying mortals as agents, channels, transmitters. An excellent illustration of how we should pray is found in Edward W. Bauman's helpful book *Intercessory Prayer* (The Westminster Press, 1958, page 85). It is one of Howard Thurman's illustrations of a wonderful old saint who in the midst of a troubled church situation prayed long and earnestly and Christianly, ending: "Now, Lord, I have given you all the facts. Take them and do the best you can. I have no suggestion to make." Many helpful books on prayer are appearing, and I call attention to a new one by Dr. Ray Jordan in my next section. If you can borrow or buy one of Frank Laubach's books on prayer, or look again at George Buttrick's older monumental volume, *Prayer,* you will not lack suggestions and illustrative material. This kind of sermon would be helpful if you could broadcast it or tape it for shut-ins who often wonder what they can do now that life seems to have retired them from all active service.

Parson's Book(s)-of-the-Month

As I write this month's article I am preparing for an overseas flight to Germany and a two-week mission to our Protestant chaplains and other men and women serving in Europe. One of my problems relates to packing my bag. How I wish I could take the following books, or at least two or three of them! But I am limited to so many pounds, and I have some books and papers I must take in order to share the best I have with men and women a long way from home and library facilities.

Here are this month's selections I commend to every reader. Of course, we cannot buy every book we would like to read. But we can examine books such as these and purchase one or two even this month!

A Second Reader's Notebook by Gerald Kennedy (Harper & Brothers). Few contemporaries read more widely and discriminatingly than our eloquent and able bishop. If you know his first anthology of favorite quotations and illustrations, you will assess this second book as equally useful. Frequently Kennedy snips and files and then prints something you or I may have seen and resolved to keep—and didn't! This book comes with the freshness, pertinence, and Christian overtones we expect from Gerald Kennedy.

Prayer That Prevails by G. Ray Jordan (The Macmillan Company, 157 pages, $3.00) is the sixteenth or seventeenth book by this helpful teacher of homiletics and preacher at Emory University, Georgia. I think that it is Dr. Jordan's best book. His hand and brain have not lost their cunning in locating and relating illustrations. Surely no book of equal length has as many stories as this one, and each one that I have read seems to be apt and woven into the fabric of the argument with a master's skill. Twenty-seven chapters divided into four divisions (Why We Pray, How We Pray, When We Pray, and, For What We Pray) are outlined "good" as a homiletics "prof" should! Seriously, Dr. Jordan's style is clear, orderly, progressive, and—best of all—interesting. We must give him full marks for Christian content, too.

Dr. Nenien C. McPherson, Jr., has distilled the insights and convictions of a fruitful ministry into what I assume is his first published book, *The Power of a Purpose.* (Fleming H. Revell Company, 156 pages, $2.50) Dr. McPherson

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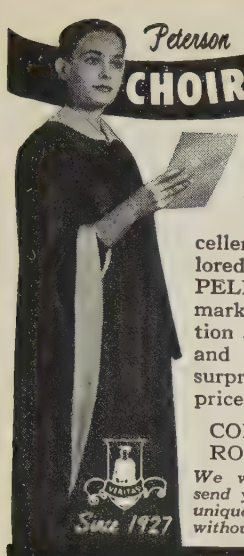

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writes with vigor about personal problems and how Christian resources can help us win a victorious solution to them. It is as practical as a key to open a door, as interesting as a newspaper columnist, and has the Christian approach we associate with Dr. Norman Vincent Peale at his best.

When You Lose a Loved One is by Charles L. Allen of Atlanta, Georgia. It is a small book of 61 pages, published by Fleming H. Revell Company to sell for $1.50. Dr. Allen is rapidly becoming as well known and as popular, particularly in the Southland, as in an older generation was his distinguished fellow Methodist Dr. Clovis G. Chappell. This little book is simple, tender, Christian; and many will find it a pastoral aid when sorrow comes. Easter's tremendous hope comes through this message to Everyman's house on every Main Street.

Design for Preaching by H. Grady Davis is a more demanding volume than any of the others mentioned this month. It was published one year ago by Muhlenberg Press, but I missed it until a critic for whom I have deep respect told me that Dr. Davis had produced one of the most unusual and vital books in the field of preaching in many a year. The critic was correct in his evaluation. It is a large book; therefore, its retail price of $4.75 is not exhorbitant in the least. I wish Dr. Davis had shared his pedagogical skills with us before I left Yale! I know that one reading of it has improved already the instruction and practices I share at Colgate Rochester Divinity School. Six pages of bibliography, seven pages of index, "laboratory" suggestions at the end of many chapters, literary surprises in the form of dialogues and other unconventional devices for communicating the art of communication—all these and deep Christian faith, too, are in this excellent book. Teachers will put it on their reserve shelves. Preachers who read and "try" it will be better craftsmen and better Christian witnesses.

Two other books you should browse through. If you do, although having a bit in both makes me a shameless egotist in saying it, I am reasonably sure you will want them in your own library. The first book is *Preaching the Resurrection,* an anthology of sermons edited by Alton M. Motter, the discerning preacher who once presided over the Christian Century *Pulpit* and the Chicago Sunday Evening Club. My copy is paper-bound and, I think, sells for $2.25. Anglicans,

(turn to page 64)

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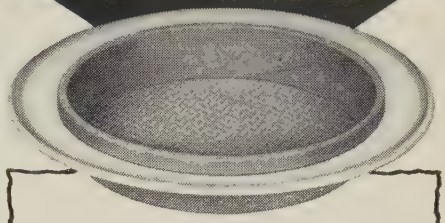

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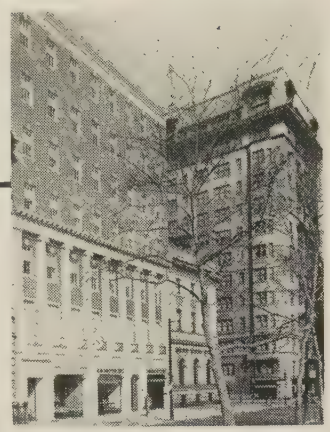

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New Books Tell of

MINISTERS' PSYCHIC EXPERIENCES

William H. Leach*

If you removed psychic experiences from any religion, there would not be much left to write about. Visions, dreams, and revelations are found in most religions, and they certainly play a large part in the history of Christianity. In modern days, however, we are apt to try to relegate such experiences to the spiritualistic or Psychic Science churches. It is, therefore, interesting to pick up a number of new volumes written by clergymen of recognized evangelical faith who give witness to these experiences.

Peale's Biography

There is the new biography of Norman Vincent Peale entitled *Norman Vincent Peale—Minister to Millions,* published by Prentice-Hall, Inc. Most of us have read accounts of some of his psychic experiences in the various publications. One of these experiences occurred when he returned from the burial of his mother. According to the author:

> He left his Bible finally and went into his office. There was a Bible on his desk. He put his hand upon it, staring out of the window at the traffic on Fifth Avenue. As he did this he had an experience so startling and inexplicable that nothing in his whole life matched it. He felt, or seemed to feel, a pair of hands touch his head, gently, lovingly, unmistakably. The pressure lasted only an instant, then it was gone.
>
> Instantly, the rational part of his mind leaped up with negation—it was an illusion, a hallucination caused by grief. But a deeper, instinctive part of him had no doubts at all; his mother had touched him, trying to comfort him, trying to let him know that all was well with her . . .
>
> When he told Ruth about this, she did not seem to be surprised. "I know that it is hard for you to believe this now," she said. "But as time goes on you will find your mother is closer to you than ever."

Some weeks later he returned to the little cemetery in southern Ohio where

*Editor, "Church Management".

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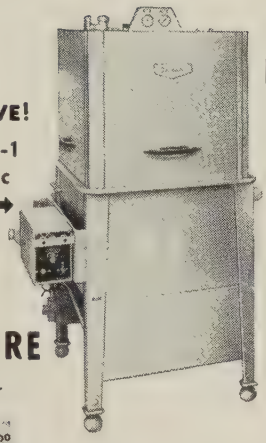

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his mother was buried. There, again, an almost overpowering experience assured him of his mother's presence and interest.

Minister Looks into a Crystal Ball

The second volume is *My Little Church around the Corner* by J. H. Randolph Ray, the rector of that Episcopal church in New York City for many years. (Simon and Schuster, Inc.) Nine years before he received a call from that church, Evangeline Adams, famed astrologer, had told him that one day he would become its rector.

Dr. Ray is well qualified for psychic experiences. He believes that the friendly prayers of visitors to his famous church have given it a personality which gives comfort and hope to weary visitors in its pews. But neither his spiritually sympathetic nature nor the prophecy of Evangeline Adams prepared him for his look into the crystal ball.

At the time it happened, Dr. Ray was the dean of Saint Matthew's Cathedral in Dallas, Texas. It all started as a joyous prank.

A big social event had been planned for a prominent hotel in the city. Such an event would not be complete without the presence of a clairvoyant. The committee engaged a genuine swami from New York City. At the last moment a telegram was received advising that the swami was ill and could not fill the engagement. So the good women turned to the young rector. Would he act as the astrologer?

It looked simple enough. The dean had had some experience in palm reading. He was fitted up with a turban and dolled up with sufficient jewelry to make an Eastern potentate envious. He knew that those consulting him would reveal much about themselves which he would transform into prophecies, and everyone would be happy. He was given a tent in which there was a table and a large crystal ball.

Things went well until an attractive young lady about thirty years of age sat down before him. She would not open her lips but waited for his comment. He was stuck. For want of words he looked down at the ball and played for time. Then, clear as a photograph, he saw in the ball a young British officer lying on the ground amidst the smoke of battle. The vision was so startling that he could not speak until aroused by the pleading of the visitor to tell her what he saw.

So he told her, slowly and painfully.

"I knew it," she cried. "I know that my husband is dead."

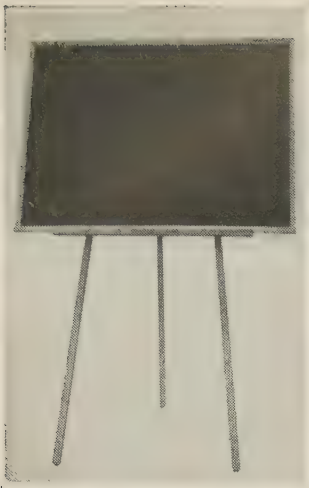
The clergyman fortuneteller took off his turban and revealed his true identity.

"I am not a fortuneteller," he said, "but a young minister made up for some harmless spoofing. Forget everything that I have said. You will soon hear that your husband is alive and well."

Later the minister received a letter from the young woman advising that she had received a message from her husband's commanding officer telling her that her husband had been killed in battle. Death had come just the day before she had visited the tent. Dean Ray says that he never again played medium.

The Will to Believe

Marcus L. Bach is a minister of the Evangelical and Reformed Church. For some years he has been associated with the Department of Religion of the University of Iowa. He has written a book entitled *The Will to Believe* (Prentice-Hall, Inc.) which expresses his philosophy that one cannot force a man to believe anything that he does not wish to believe. Believing is for those who want the help of faith.



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Dr. Bach is also an investigator of religious phenomena. He has visited many continents to study the practices of the various faiths. In the book mentioned above he describes in one chapter a visit he made to a spiritualistic camp at Chesterfield, Indiana.

During the summer season this camp brings together many mediums of various classifications. There are mental mediums, and materialization mediums. He sought out a reliable medium who had the reputation of materializations.

The seance was held in the basement of her home. A little black cabinet was at one end of the room. The theory is that the spirits to be materialized take form in the little black room, then come outside to show themselves to their friends. It was a group seance with a dozen or more participating.

Dr. Bach asked many questions and used his skill to determine whether or not any fraud was possible in this situation. He sat still as forms came out of the cabinet and approached their living relatives and friends. He noted that these forms were misty shadows which had the power of motion and speech. Relatives were permitted to approach them and to visit with them. However, they were warned not to touch the spirit forms.

Out of swirling ectoplasmic mist a mass rose from the floor and took the form of a girl. He heard his name called.

"Marc dear—Marc dear—Marc dear."

Startled, he rose from his chair and walked toward her.

"Don't you know me?" the form asked.

"No, I don't know you. Who are you?"

"I am Paula."

Then for the first time in years there came to his mind a picture of the family tragedy when his Sister Paula had died in childbirth. Still doubting, he drew her into conversation about their childhood experiences and about relatives who were now in the spirit world.

The form was growing thin, and he knew that she must soon leave him. He wanted to make one more test.

"Will you put your arms around me?" he asked.

"Come close," she said, "and I will give you a kiss."

He moved nearer the red light which was the only illumination. There something like arms went around his neck. Something soft and flaxen brushed his forehead. The shadow sunk to the floor and dematerialized.

Dr. Bach has been questioned many times about this experience. Many arguments have been offered to show that it could not have taken place. He has but one answer: He still believes that the form was the materialization of his Sister Paula.

He says: "I will to believe."

(the end)

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woman at the well,
astonished at the truth he dared
to tell,
shared her conviction door to
village door.
Was this the one? Mary and
Martha swore
not only by the awe he could
compel
or by the act of death that he
could quell,
this was the Lord the people
could adore.
But was he Saviour and the Son
of God,
this carpenter of Nazareth, a
man
so young to be so gently wise?
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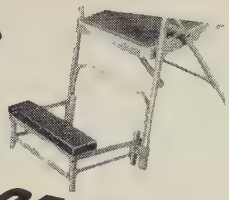

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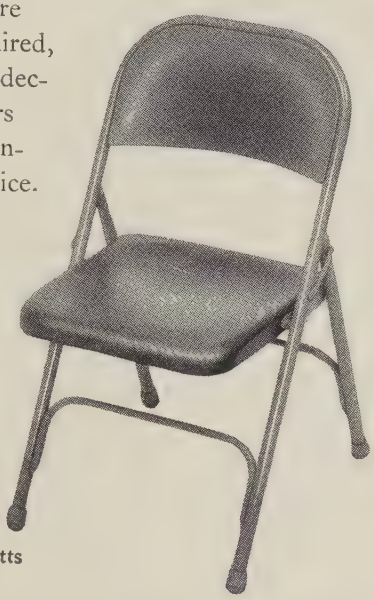

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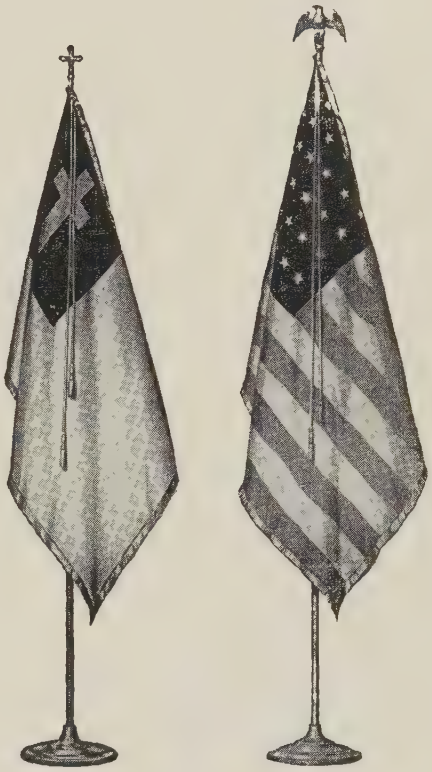

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A Lenten Sermon

Saying "No" to God

J. A. Davidson*

Scripture: The Parable of the Great Supper (Luke 14:12-24)

I

Jesus was not always well-mannered. Indeed, according to the standards of our modern etiquette experts, he was sometimes dreadfully impolite. On one occasion he said very much the wrong thing at a dinner—and in most respectable company. Possibly some of the gentlemen who were present reported later to their wives that the dinner had been ruined by the indiscretions of a very rude young man.

Saint Luke tells us in his fourteenth chapter about this meal which Jesus shared one day with a group of lawyers and Pharisees at the home of one of the leading Pharisees. It was after he had left Galilee, and shortly before he began his journey to Jerusalem. In the course of the dinner-table conversation Jesus spoke to the others about hospitality. He told them that they ought not to limit their dinner invitations to the socially acceptable; because, he said, and I think not without a gentle touch of humor, if you invite your rich neighbors to dinner they will retaliate by inviting you to their dinner parties. Apparently ancient dinner parties could be as tiresome as some of our modern social affairs. Jesus told those important men that they should also "call the poor, the maimed, the lame, and the blind"; for, since such people are unable to repay hospitality, it would be true kindness, and those who called them would be recompensed "at the resurrection of the just."

To speak in that manner to such a distinguished company certainly was to commit a grave social *faux pas*. As you all know, that sort of thing simply isn't done in the best circles. Probably an embarrassing silence followed. Then, with the intention of easing the awkwardness of the situation, one of the other guests said, "Blessed is he that shall eat bread in the kingdom of God." Some scholars think that the speaker was sincere, if befuddled. Others, and they probably are right, hold that he was, as one of them put it, "a pious old humbug." However, that did seem to take the conversation out of the disconcerting impasse into which Jesus had put it. A ponderous platitude is often socially useful.

But Jesus would not be stopped. He refused to be silenced by a pious observation. "Then said he unto them . . ." And there followed the parable of the great supper.

II

Jesus told a simple story about a rich man who planned a supper to which he invited many people. When all was ready, he sent his servant out to announce that the feast was about to begin. The first man to whom the servant spoke said that he was unable to attend the supper as he had just purchased a piece of land and must inspect it immediately. He was quite polite, however, in his refusal: "I pray thee have me excused." The second man was equally well-mannered as he declined the invitation. He had just bought five teams of oxen, and he wished to test them. He was a "big operator"—not everyone could finance five teams of oxen; and, as business is business, he had to attend to his. But he, too, politely said, "I pray thee have me excused." A third man said that he was newly-wed, and so he could not go. After all, a bridegroom does not care to leave his bride in order to attend a stag dinner.

Jesus was likening the supper invitation to God's invitation to us to come under his rule and guidance, God's invitation to us to live the life of faith. But when God calls it is damningly easy for us to say, "I pray thee have me excused." You and I quite readily find plausible excuses for declining God's invitation; for to accept his invitation always means giving up something, always necessitates some sacrifice, always involves renunciation; and we don't care much for that sort of thing.

The point of the parable of the great supper is that we can always find excuses—good excuses—for saying "no" to God. It is a point with a barb. You see, the excuses offered by the three men were quite plausible. They are the kind of excuses we readily accept from others, and the kind we readily make for ourselves. Surely a man who has put his money into land has a right, perhaps even a duty, to inspect his land forthwith. And if a man has gone into the ox business in a big way it is surely to be expected that he will be concerned for the condition of his stock. According to Hebrew law a man was exempt from all military and civil duty for one year after his marriage. So the excuses offered by the men are really quite defensible. They aren't simply evasive pretexts.

There is no escaping the truth that if you accept God's invitation you will have to give up something. And you must not fool yourself about what that means. Some people make an almost indecent fuss over what they give up for Lent. (Of course, there is great spiritual value in the traditional Lenten observances, and most of us would do well to take Lent more seriously.) It seems fashionable nowadays to make a few pretty Lenten renunciations and then congratulate oneself on one's spiritual heroism. And no doubt there is some spiritual excellence in giving up candy, tobacco, or sugar in one's tea for forty days of the year. (Clarence Day said that what his father always gave up for Lent was going to church!) This somewhat frivolous giving up of things that don't really matter is not the renunciation that is indispensable in the life of faith. True renunciation is in the giving up of those things which we may prize very highly but which keep us from accepting God's invitation to come completely under his rule and guidance.

It isn't always easy to live the life of faith. If you respond to God's invitation, perhaps it will affect your material well-being. Perhaps you will have to give up some of your pleasures if you are to live the life of faith. Perhaps if you dare to live in accord with what you come to know to be God's will for you, some of your friends will drop you. Others may make fun of you—and no one likes to be an object of ridicule. You must face these facts right at the beginning of the pilgrimage of faith: There is a price to pay; you will have to give up some things; you will have to practice renunciation.

Jesus knew the difficulties in the life of faith. He knew how easy it is to make excuses for refusing God's invitation. But he also knew what it was to be

*Captain, Royal Canadian Army Chaplain Corps.

completely committed to God. He knew, as no other has ever known, the meaning of renunciation. Perhaps he could have found excellent reasons for declining God's invitation. He could easily have compromised—he had many opportunities for compromise during his last week—and lived to a ripe old age, looked upon at worst as a bothersome religious fanatic or at best as a new prophet. But Jesus made the complete renunciation. And he died on the cross.

III

Whatever else the cross may mean, whatever else it may signify for the Christian, it is surely the supreme symbol of the necessity of renunciation for those who would live the life of faith. But we modern Christians seem often to want a Christianity without the cross. We seem to want a Christianity without renunciation. Such a faith may be pleasant and comforting, but it is not the faith which we have in and through Jesus Christ.

Forget the cross! Make our religion bright and cheery! Make it inspiring! But please keep it undemanding! Let's have no nonsense about sacrifice, about renunciation! Let's be realistic about all this! And if God should make demands on us we will have to turn him down—politely, of course. After all, he has done a great deal for us, and we really do respect him. And if we can't accept his gracious invitation we must at least be courteous as we refuse it. "I pray thee have me excused." Mr. and Mrs. John Doe regret that previous arrangements prevent their accepting Almighty God's kind invitation!

Yes, most of us today seem to want a Christianity without the cross. We want a pleasant, undemanding faith. We yearn for what someone has called "hot-water-bottle religion." We want our religion to give us peace of mind. It is significant that among the best-selling nonfiction books in recent years have been those which purport to teach us the way to emotional security and happiness. Some of these peace-and-happiness books are very helpful; many of them are shallow and misleading. But whatever their quality, their popularity is a sure indication of widespread yearning for comfort and consolation. Some of these books have a religious undergirding and seek to show the place of faith in mental health, but most of them fail to show renunciation as essential in the life of faith.

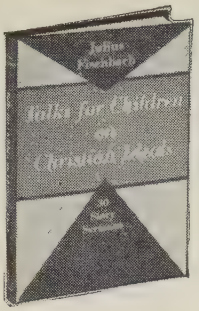
I wonder how many of the seekers of peace of mind who look for that peace in religion are prepared to make the necessary sacrifices. We persist in our frantic quest for peace of mind, for meaning in life, for happiness and serenity; but we hesitate to do the one thing that can open the door to these for us. We refuse to surrender our wills to God's will. We refuse to practice renunciation. We do not wish to pay the price. We want to have our spiritual cake and eat it, too.

Yes, Christianity without the cross is a comfortable, pleasant faith. It requires little effort. It demands no great sacrifice. But it simply does not work.

IV

There is no Christianity without the cross, without renunciation. And you mustn't think that renunciation is a negative sort of thing, a quality that makes the life of faith glum and dreary and ingrown. Only bogus renunciation does that. Renunciation, as we find it delineated in the life and teaching of Jesus, is seen to be a matter of getting one's values sorted out. The great practical danger in life for most of us is not that the evil will defeat the good, but that the good will crowd out the better, and the better will crowd out the best. Renunciation is the putting of first things first, the choosing of the best always. Renunciation is striving to live constantly in accord with what we know of the will of the Father which is in heaven. Renunciation is part of what is involved when we say "yes" to God.

(the end)



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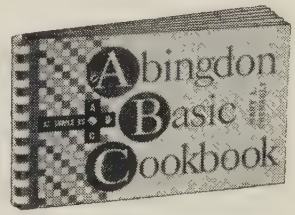

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NEW BOOKS

I Believe

I BELIEVE IN JESUS CHRIST by **Russell Bowie. Abingdon Press. 80 pages. $1.25.**
I BELIEVE IN IMMORTALITY by **John Sutherland Bonnell. Abingdon Press. 96 pages. $1.25.**

These two small volumes are in a series entitled "Know Your Faith." Seven volumes comprise the whole series. The purpose of the series is clear —to present to the Christian, and also to the novice in the faith, statements on seven of the important subjects. Jesus Christ and immortality are subjects in these two volumes. The remainder of the series will include: beliefs in God, in the Holy Spirit, in the Bible, in the church, and in man.

Dr. Bowie's approach to the subject is both inspirational and informative. Briefly, the author answers the question as to who Jesus Christ is, how he lived among men, how he revealed God, the meaning of his death, and the place of his teachings in our modern world. The author's statements are simple yet clear. The chapters can be read for meditation. They are brief statements for further study and reflection.

Dr. Bonnell's little volume is a needed statement on the subject of immortality. He shows the universality of the beliefs. He observed, to help a college student in religious difficulty, that while Plato gives reasons in his *Phaedo* for immortality, Jesus simply went beyond immortality; for his concern was eternal life. The author deals briefly yet convincingly with the doubter. The last chapter is his personal confession of faith. Here is a thoughtful statement on an old yet modern doctrine of the Christian faith—the belief in immortality.

W.L.L.

Stewardship

CREATIVE GIVING by **Hiley H. Ward. The Macmillan Company. 170 pages. $3.75.**

A financial campaign director we know opens his first meeting of the local committee with a statement like this: "I appreciate that the Bible asks all Christians to give a tithe, which is a tenth of your income, to the church. We are not going to ask that in this campaign. We will be satisfied if each member will give but five percent." That makes everybody happy and they proceed to give the usual average of two percent of their net incomes to the church.

The author of *Creative Giving* has made a very intensive study of the use of the tithe in the Old Testament days and in the history of the Christian church, and he reaches the conclusion that there is no logical Biblical sanction for its use. That does not mean that he wants churches to suffer from the lack of funds. But he does say, through many paragraphs, that he cannot find any sound Biblical argument for basing church income on the law of the tithe. At best the tithe was used only in scattered periods of time in the Old Testament congregations. Mr. Ward has been unable to agree that Jesus endorsed it.

He puts his emphasis on what he calls "creative giving." He would like to see more people engaged in giving their personal interests and services to the church as well as giving from their incomes. Here, though he does not admit it, he comes very close to the idea of Christian stewardship which many of us sanction.

Mr. Ward strikes hard at the materialistic appeal of sponsors of the tithe. Many times these sponsors tie up the practice of tithing with men who became fabulously rich and suggest that their material success is because they tithed. John D. Rockefeller, William Colgate, H. J. Heinz, Hershey of Hershey chocolates, and Crowell of Quaker Oats are among the names used.

He does admit, as any careful observer would, that tithing has worked as a form of church finance. But he adds that the sale of indulgences worked in the days of Martin Luther. Ward says, "Tithing and other systematic proportionate procedures alleviate only momentarily the frustration of the worker or housewife who tries to achieve something numerically in order to live spiritually.

A three-page table appearing in the volume lists the attitude of many denominations on tithing. Practically all of these urge it. We would like to see the responsible officials of these denominations go over *Creative Giving* item by item and test each scriptural reference. Let's find out if the tithing method of financing has Biblical authority or if it is merely a method of raising money.

W.H.L.

Preachers and Preaching

THE DIGNITY OF THE UNDEFEATED AND OTHER SERMONS by **Charles F. Jacobs. Christopher Publishing Company. 174 pages. $3.00.**

Although there are many books in the field of sermonic literature which fit into the same general pattern, now and then one so distinctive appears that it can hardly be compared with any other printed material. This is especially true of *The Dignity of the Undefeated,* which contains twelve brilliant and highly original sermons suggested by books of modern fiction and biography.

In the preface the author states that these sermons have grown out of the conviction that biography and fiction afford "fresh ports of departure for the restating of abiding Christian truths." He further says, "The novelist and the biographer, through their respective arts, quicken and vivify the imagination. In the best sense they are preachers. If we take them seriously they will disclose much about the complexities and the meaning of modern life."

Book sermons are sometimes more bookish than sermonic. This, however, is not the case with these twelve discourses. Each one of them has a text from which the general thought does not deviate. Very frequently appropriate quotations from the poetry of yesterday and today are used to clarify and vivify the basic truth. In addition, each sermon centers about a given modern book. For example, the first sermon is suggested by the biographical work *His Eye Is on the Sparrow* by Ethel Waters and

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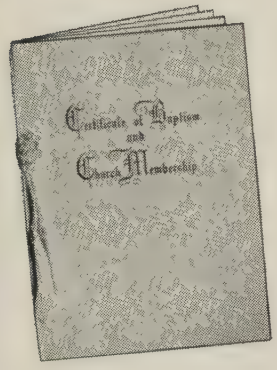

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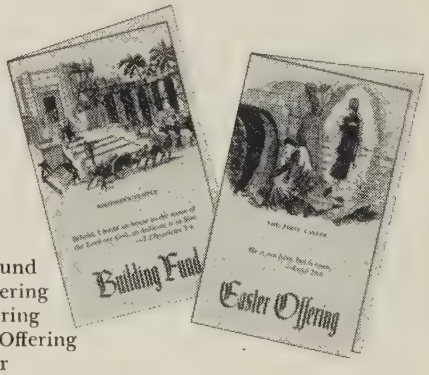

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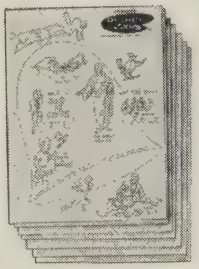

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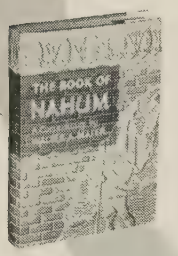

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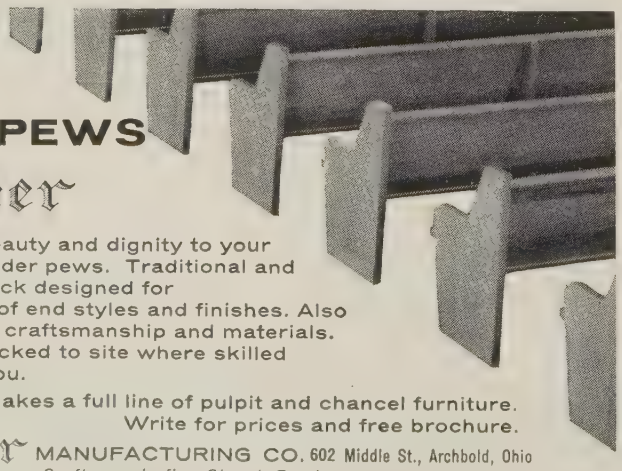

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L.H.C.

***THE SLOW OF HEART* by Matthew M. Warren. Harper & Brothers. 124 pages. $2.00.**

This is the Harper book for Lent for 1959. It has the merits of the usual Lenten book which is written for the purposes of stimulating the mind and inspiring the heart. Along with these it has some other characteristics which make it unusually original and helpful in a distinctive way. First, its source is such that it is rooted and grounded in some of the noblest parts of our Christian heritage, the eight sermons being based on time-honored phrases from Thomas Cranmer's thanksgiving prayer after communion.

The author of this volume is the headmaster of St. Paul's School, Concord, New Hampshire; and his approach is that of the Christian teacher at his best. Whether we call the eight chapters sermons or meditative essays, they are a vital contribution to creative religious literature. Occasionally titles of books are simply well-turned phrases of no particular significance. That, though, is not the case with the name of this volume, which expresses its central thought. The purpose of these Lenten readings is fundamentally to build up and inspire "the slow of heart."

The title of chapter one is "We Have What We Need," and the text from Cranmer's great prayer is ". . . Thou dost vouchsafe to feed us . . ." The basic teaching is that all we need for our spiritual lives has been given to us, even though we have not earned or merited it; and that often we starve at the world's table because we are too "slow of heart to believe all that the prophets have spoken."

The Slow of Heart is a book of high distinction. Although it is exceptionally thoughtful and thought-provoking, it is

delightful rather than difficult reading. The material is fresh, constructive, and challenging. The style is vivid, colorful, and vigorous. One can prophesy with considerable assurance that few will be satisfied with a single reading of these noble Lenten meditations.

L.H.C.

***MAN'S FIRST LOVE* by Ralph W. Sockman. Doubleday & Company, Inc. 211 pages. $2.95.**

The subtitle of this book is *The Great Commandment.* Very seldom do we find a full-sized book based on a single text. Yet that is what we have here. The work is definitely summarized in the following words: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind . . . You shall love your neighbor as yourself." The initial grand division of this noble study of the place of love in the life of man has to do with his "first love," his love of God, its meaning and high significance.

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We must not think, however, that the New Testament exposition in this book is limited to a single passage in the writings of the great apostle. One of the finest passages in this book has to do with the fruits of the spirit as listed in 1 Corinthians 13:4: "Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right."

In *Man's First Love* we have Biblical exposition at its best. It is a book worthy of being read again and again.

L.H.C.

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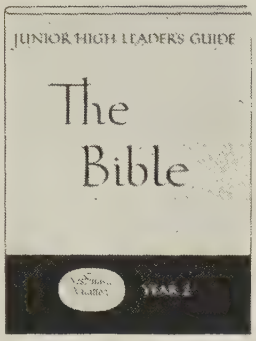

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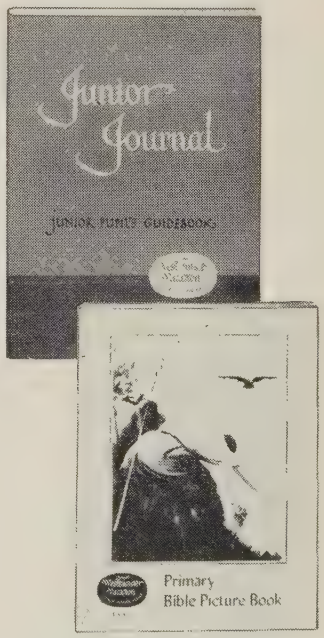

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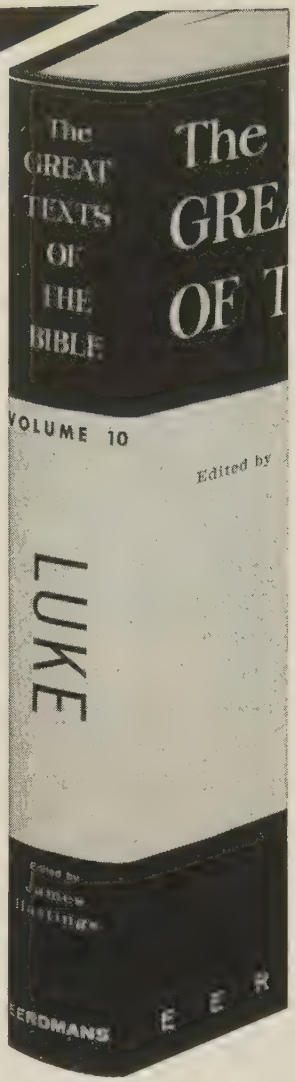

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More about Luther

LUTHER'S WORKS—CAREER OF THE REFORMER II edited by George W. Forell. Muhlenberg Press. 303 pages. $5.00.

This thirty-second of the proposed fifty-five volumes of the English translations of Luther's major works continues Harold Grimm's earlier study which brought the reformer's career down through 1520. In this work Dr. Forell, professor of Systematic Theology in the Chicago Lutheran Theological Seminary, adds four more very exciting years to the record. These are years in which Luther's source of authority becomes ever more clearly a reliance on the scriptures. When attacked by Rome for his earlier statements, he is now able to say, "I am sure the Word of God is with me and not with them."

Beginning with a previous translation by Charles M. Jacobs, Dr. Forell has produced a revised English version of Luther's *Defense and Explanation of All the Articles, 1521.* This work is Luther's answer to the condemnation of his forty-one articles in the bull *Exsurge Domine* and Rome's demand for his recantation.

The second section, translated by Roger A. Hornsby of the State University of Iowa, presents two accounts of what transpired at the Diet at Worms, one by Luther's friends and another by his enemy, Eck.

For the first time in English we have in the third part Luther's *Against Latomus,* written in 1521 to answer the professor at Louvain who challenged Luther's method of interpreting scripture. This translation is by Professor George Lindbeck of the Yale Divinity School.

The final section presents a picture of the sympathetic Luther consoling the members of the family of his martyred friend Henry of Zutphen. The reformer bases his words of comfort on an exposition of the ninth Psalm. Forell's translation here is again a revision, this time of an earlier translation by A. T. W. Steinhauser. The introductory articles in this volume are very competently done.

R.W.A.

WHAT LUTHER SAYS, **three volumes compiled by Ewald M. Plass. Concordia Publishing House. 1667 pages. $25.00.**

If you are so fortunate as to possess a complete set of the extensive writings of Martin Luther and so well acquainted with the contents that you can find with ease any relevant passage you may desire, you will not need this set. But if you cannot meet both requirements, this is for you!

The astonishing renaissance of Luther study is a phenomenon of our generation. It began with the scholarly research that started with such men as Boehmer and found its culmination in the authoritative Weimar edition. But it expanded to include thousands of ordinary clergymen and laymen who discovered, in the first generation of the Reformation, insights into the nature of man and of the gospel that enabled them to cope with the dangerous opportunities of the middecades of the twentieth century, when it seems that everything that was fastened down has broken loose.

In such a situation, this extensive anthology by Ewald M. Plass, whose earlier biography of the reformer had indicated his competence in the field, will be an invaluable aid to many. No fewer than 5,100 quotations (many of them quite lengthy) have been arranged under some two hundred headings. Thus one can read thirty-six pages of comment on the church or nearly twenty-four on marriage. Certainly there is chaff here, as one should expect in writings that had their origin under conditions that differ greatly from our own; but the percentage of grain is remarkably high. This is due, in part, to the skill with which Professor Plass has introduced each selection, indicating its specific occasion (where that is relevant to its understanding) and its context in the complete document.

Many will give thanks for a very usable anthology to the compiler and to the Committee for Scholarly Research of the Lutheran Church—Missouri Synod, which sponsored this project.

J.S.

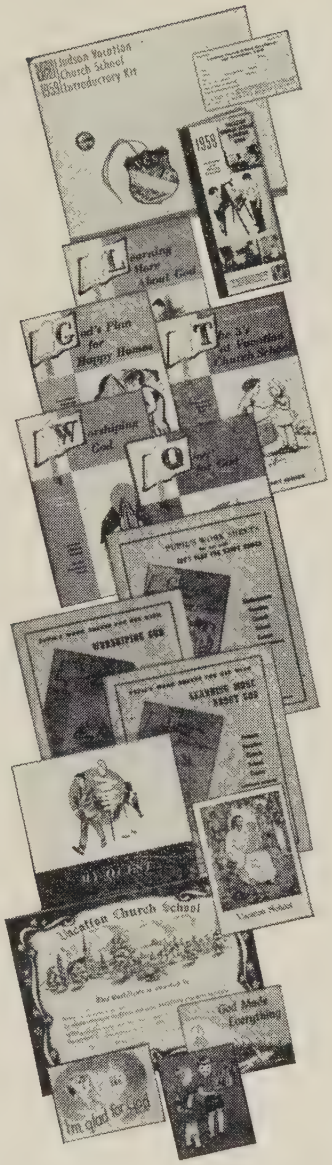
LUTHER'S WORKS, VOLUME 14 —SELECTED PSALMS III. Concordia Publishing House. 368 pages. $5.00.

Luther very likely spent more time studying the Psalms than any other portion of the Bible. As early as 1513 he began his first lectures on Psalms 1 and 2, with amazing results on his hearers and himself. These commentaries, published about 1519 and of composite translation into English, are included in this third volume of Luther's works on the Psalter. The first book which Luther himself prepared for publication dealt with the seven penitential psalms. It appeared in 1517, and his commentary lectures were revised by him in 1525. The translations of these lectures by Arnold Guebert were made from the 1525 edition. They are especially important because, while he no longer believed in the medieval penitential system, he retained a strong belief in repentance and here expresses himself very systematically on this subject.

Perhaps attempting to persuade Queen Mary of Hungary to incline more fully toward the Protestant cause than was her custom in her moderate support of a mediating Erasmian position, Luther hurried his translation of the four psalms of comfort (37, 62, 94, 109) which were finally completed in 1526. The exciting translation of these commentaries is by Jaraslav Pelikan, who has also written the brief but illuminating introduction to the fourteenth volume.

The remainder of this book is given over to the translation of Psalms 117 and 147 and their commentaries by Edward Sittler, and Psalm 118 and its commentary by George Beto. Since only thirty-one psalms could be included in these three volumes one is curious to know why two commentaries should be included for Psalms 2 and 51. It is true that Luther's own translations are different in each case and the commentary on Psalm 2 included in Volume XII is of a more militantly polemic nature. Most amazing in his study of the Psalter is the way in which all of Luther's religious life and character, his deeply devotional life and aggressive leadership, clearly show in unity.

R.W.A.



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The Church of Rome

THE CONFLICT WITH ROME by G. C. Berkouwer, Baker Book House, 325 pages. $5.95.

There is an increasing amount of discussion in our country concerning the role of Roman Catholicism and it is likely to be intensified if in the forthcoming political campaign a major candidate should be a member of that faith. Unfortunately, however, much of that discussion is at a secular level (compare the writings of Paul Blanchard). Factual and important as are the issues there discussed, any well-informed Protestant will feel uncomfortably that the really basic points of tension are untouched.

It is at this point that this volume, written by the Dutch Reformed professor of dognatic theology at the Free University of Amsterdam, makes its valuable contribution. Instead of discussing such matters as tax support for church schools, the divided allegiance of Roman Catholics in political office and Roman intolerance in Colombia, it is concerned about Mariolatry, Rome's doctrine of grace, of authority, etc. All these are discussed in terms that demand—and deserve—close attention.

J.S.

Old Testament

OLD TESTAMENT PORTRAITS by Kendrick Strong. Christian Education Press. 179 pages. $3.50.

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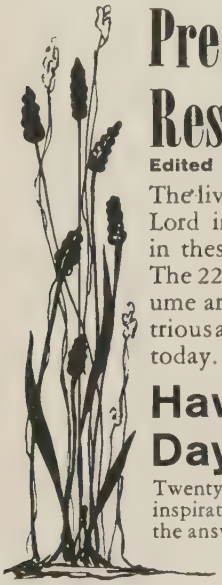

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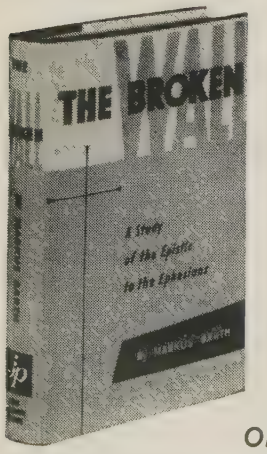

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jp **THE JUDSON PRESS** **1703 Chestnut Street Philadelphia 3, Pa.**

the Old Testament suitable for the lay reader. Here is such a volume. With freshness and understanding, Dr. Strong presents studies of fourteen persons in the Old Testament. Confronting the reader will be such persons as Jacob the Supplanter, Joseph the Troublemaker, Gideon the Farmer, Samson the Playboy, Micaiah Who Could Say No, Jonah the Missionary, and others.

The author of this highly readable book believes that the Old Testament is the record of a unique revelation, and that the persons in this record have been illuminated by the light of God. The people of whom Dr. Strong writes faced the alternatives of life. Some turned out villains, but others became the channels for the everlasting mercy.

This little volume of portraits will bring into sharp focus noble dimensions of a select company of Old Testament characters. The reader's understanding of the Old Testament will deepen, and new appreciations will be kindled.

This is not just another book, but rather a message from the lives of interesting people of the past, interpreted well by a competent writer and scholar of the Bible. The reviewer recommends this book for laymen who want to discover in the Old Testament a new world of meaning.

G.W.F.

THE MONUMENTS AND THE OLD TESTAMENT by Ira Maurice Price, Ovid R. Sellers, and E. Leslie Carlson. The Judson Press. 450 pages. $6.75.

First published in 1899, this volume went through seventeen editions. What better testimony to its excellence? In 1925 the author made a revision. This revised copy had wide reading.

The success of the volume from the beginning is due to the purpose of the author; namely, to provide "in concise form the latest reliable information furnished by the monuments illustrating the Old Testament" without involving the reader in a mass of highly technical data. This purpose is well carried out, and this precisely is the major reason for the popularity of *The Monuments and the Old Testament.*

Dr. Price, professor of Semitic languages and literature in the University of Chicago from 1892 to his retirement in 1925, passed away in 1939. Realizing that much new material has come to light in this field of study since the second revision in 1925, Dr. Price's widow gave permission for another

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revision. Consequently Dr. O. R. Sellers, well known in the fields of the Old Testament and archaeology, and Dr. E. L. Carlson, an energetic student of Hebrew and Biblical literature, undertook the task of bringing the book up to date. The result is happy, for a classic is brought up to date.

The book deals with the more important discoveries that have bearing on the Old Testament. Thus the major Egyptian, Babylonian, Hittite, Assyrian, and Palestinian materials are presented in concise form. Reference is made to the brilliant finds since 1925, including the more recent excavations at Gibeon and Shechem. There is a brief section on the Dead Sea Scrolls and a still more valuable listing of the more important materials from the caves along the Dead Sea. A complete chronology appears in the appendix, also a well chosen bibliography which gives guidance for the reader who desires to study more intensely any phase of the subject.

Books dealing with the relation of archaeological finds to the Bible are published at fast pace, but few enable a reader to get at the heart of the matter as quickly as this volume. The organization of the book together with the complete index is structured for beginning students. The Judson Press is to be highly commended for its role in bringing *The Monuments and the Old Testament* up to date, and the choice of present-day scholars to do this task is most fortunate.

G.W.F.

Various Topics

SPIRIT, SON AND FATHER by **Henry P. Van Dusen. Charles Scribner's Sons. 180 pages. $3.50.**

The author is one of the best known figures among the Christian thinkers and leaders of our time. President of Union Theological Seminary in New York City, occupant of a chair in systematic theology, the author of a dozen books and the editor of a half-dozen more, a constant contributor to religious journals, a world traveler, a trustee on the boards of several important organizations, he is one of the most alert, vivid and expressive figures in contemporary Christianity.

Dr. Van Dusen contends that the doctrine of the Holy Spirit has been the stepchild of theology, neglected too much in the past centuries and not sufficiently appreciated today. After a chapter of prologue and another of introduction, the author treats his theme historically in three chapters dealing with the conception of the Holy Spirit in the Old Testament, the New Testament, and the church through the centuries. Four more chapters follow on the Holy Spirit and man, Christ, God, and the church. The final chapter deals with the Holy Spirit and the Trinity.

This is a rewarding book on a theme which has proved mysterious and mystifying for many. The author's conclusion is summarized in these sentences: "The Holy Spirit affirms the intimacy of omnipotent Power discerned as to His character in Jesus Christ. The never-failing availability of that Power—His accessibility to each of us at every moment, of this the Holy Spirit testifies. But that intimate Presence is not some ghostly, mystifying specter; but the actual spirit of Jesus of Nazareth, now immediately present and yet the very Being of Ultimate Reality. The Holy Spirit declares God's omnipresence. Here, we think especially of God-near

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F.F.

REMBRANDT AND THE GOSPEL by W. A. Visser 't Hooft. The Westminster Press. 192 pages. $4.50.

This is a beautiful book, beautiful in its thought, its style, its printing, and in its reproduction of thirty-two full-page plates of some of Rembrandt's etchings, drawings, and paintings. The author has been a familiar name for a number of years as the general secretary of the World Council of Churches, greatly honored in Europe, Great Britain, and North America. He has given us books on the Protestant Church and its place in world society. Now, as it were, he turns to his chief hobby and one of his deep loves—the career of Rembrandt, his increasing devotion to the Bible, and the growth and development in his art as the Bible disclosed more and more of its message for his needy soul amid the increasing vicissitudes of his experience. Dr. Visser 't Hooft writes with insight and compassion, and the fact that the great artist of the seventeenth century was a fellow countryman intensifies his sympathy and deepens his understanding of him. Rembrandt was fated to live a tragic life, but he knew the Book of books with its gospel, and what he knew he portrayed in his art. In the most interesting fashion the author shows the spiritual advance of the artist as it is revealed in his pen and brush. He does not attempt a full biography, but he tells us so much about Rembrandt and provides us with so many glimpses into his very soul that we feel we know the man in his inmost recesses of being. Any reader, no matter the limitations of his knowledge of art, would be fascinated by this book—especially any reader who knows something of the power of the Christian message in his own experience.

F.F.

THE CHILDREN OF BIBLE TIMES by Sam Patrick and Omar Garrison. Prentice-Hall, Inc. 127 pages. $3.95.

This book contains sixty-four brief stories of children of the Bible, written by Omar Garrison. Each story is illustrated with portraits by Sam Patrick. These convey the artist's conceptions of the Bible youths. The descriptions of the dreams, the hopes, and the frailties of the characters portrayed are strikingly forceful. This is a book to be prized in any home.

W.H.L.

The Sunday School Annuals

The 1959 crop of Sunday school annuals is at hand, revealing with new emphasis the persistence of the International Sunday School Lessons. We cannot hope to give more than casual announcement to the books. Each one, of course, has merits of its own.

THE INTERNATIONAL LESSON ANNUAL, 1959
Edited by Charles M. Laymon and Roy L. Smith
Published by the Abingdon Press
Text from both the King James Bible and the Revised Standard Version
International Sunday School Lessons
Suggests audio-visual sources for the lessons
For adults
Maps and drawings
Able editorial staff
448 pages
$2.95

TARBELL'S TEACHERS' GUIDE, 1959
Edited by Frank S. Mead
Published by Fleming H. Revell Company
Uses King James Bible text
Week-by-week suggestions for audio-visual helps
Fifty-fourth year of publication
Suggests daily devotional readings
For adults
380 pages
$2.75

THE DOUGLASS SUNDAY SCHOOL LESSONS, 1959
Edited by Earl L. Douglass
Published by The Macmillan Company
International Sunday School Lessons
King James Version
Audio-visual sources week by week
For adults
481 pages
$2.95

PELOUBET'S SELECT NOTES, 1959
Edited by Wilbur M. Smith
Published by W. A. Wilde Company
International Sunday School Lessons
King James Version of the Bible
For adults
412 pages
$2.95

STANDARD LESSON COMMENTARY, 1959
Edited by John Carter
Published by Standard Publishing Company
International Sunday School Lessons
King James text
Illustrated
Blackboard presentations
Quarterly review quizzes
448 pages
$2.95

ARNOLD'S COMMENTARY, 1959
Edited by Benjamin L. Olmstead
Published by Light and Life Press
International Sunday School Lessons
Graded by departments
King James text
Sixty-fifth annual edition
286 pages
$2.25

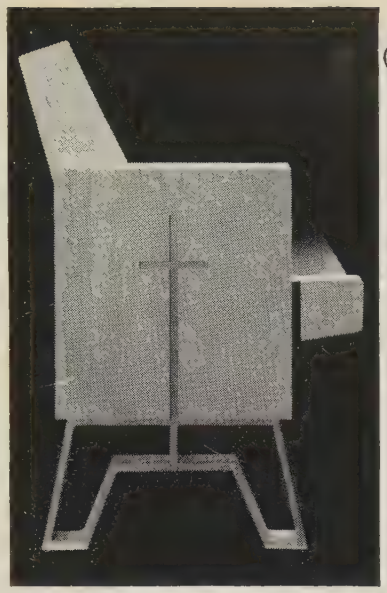
HIGLEY'S SUNDAY SCHOOL LESSON COMMENTARY
Edited by Robert D. Higley
Published by The Higley Press
International Sunday School Lessons
King James text
Audio-visual aids suggested
Graded for departments
320 pages
$2.25

EVANGELICAL SUNDAY SCHOOL LESSON COMMENTARY
Edited by Loyal R. Ringenberg
Published by The Higley Press
Graded for departments
Audio-visual suggestions
Lesson suggestions for departments
320 pages
$2.25

THE GIST OF THE LESSON, 1959.

A small pocket volume originated by the evangelist R. A. Torrey. Now edited in the Torrey tradition by Ralph G. Turnbull. Published by the Fleming H. Revell Company. 160 pages. $1.00.

In preparing this survey we found another persistency. The users of these helps do like the King James text. In the announcements of earlier years some offered the Revised Standard text only. One still publishes the Revised Standard text but supplements it with the King James. Just what does that mean? It means that the readers and users prefer the King James text.



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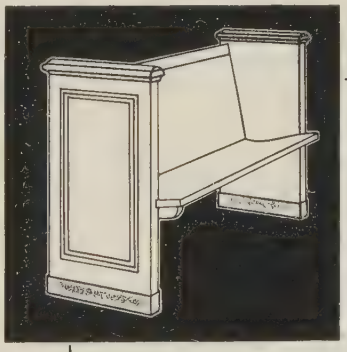

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Religious Bodies	Benevolences: Denominational: Budget	Benevolences: Denominational: Total	Benevolences: Other	Total	Congregational Expenses	Total Contributions	Foreign Missions	Membership
1. Adventist: Seventh Day	$ 49,607,074	$ 49,607,074	.....	$ 49,607,074	$ 13,357,696	$ 62,964,770	$10,814,354	308,695
2. Baptist: *American Convention	9,176,129	10,284,837	$ 2,135,008	12,419,845	59,488,045	71,907,890	2,108,096	1,555,360
3. General Conference[1]	1,203,620	1,272,159	363,419	1,635,578	6,468,519	8,104,097	430,261	59,304
4. *National Convention U.S.A.[2]	.....	.....	.....	.....	.....	.....	214,443	.....
5. North American General Conference	544,560	688,199	238,313	926,512	3,416,815	4,343,327	192,936	45,869
6. Seventh Day General Conference[3]	57,641	63,675	.....	63,675	204,876	268,551	.....	6,052
7. Southern Convention	70,005,299	70,005,299	N.R.	70,005,299	327,535,048	397,540,347	14,003,661	7,953,068
8. Brethren: *Church of the Brethren	1,305,347	2,369,328	143,346	2,512,674	8,780,714	11,293,388	348,368	175,280
9. *Brethren Church (Ashland)	195,001	195,001	.....	195,001	903,911	1,098,912	66,202	19,474
10. Brethren in Christ	305,918	305,918	80,564	386,482	744,406	1,130,888	115,640	7,591
11. *Church of the Nazarene	6,561,046	7,411,599	18,185	7,429,784	31,655,666	39,085,450	2,390,803	292,194
12. *Church of God, Anderson	1,181,160	1,656,160	.....	1,656,160	10,450,000	12,106,160	403,791	113,900
13. Churches of God in North America	201,341	233,793	73,854	307,647	1,750,330	2,057,977	82,055	36,721
14. *Congregational Christian	6,122,466	9,690,273	N.R.	9,690,273	80,643,180	90,333,453	2,270,599	1,392,632
15. *Disciples of Christ	10,100,507	11,207,050	1,000,277	12,207,327	61,530,628	73,737,955	2,467,587	1,943,599
16. Eastern: American Catholic[1]	17,370	17,712	247	17,959	14,348	32,307	1,580	9,867
17. Ukrainian Orthodox[1]	2,224	3,555	292	3,847	670	4,517	294	44,450
18. *Evangelical & Reformed	4,752,607	7,561,639	373,068	7,934,707	47,783,434	55,718,141	1,135,437	800,961
19. *Evangelical Congregational Church	269,341	385,859	13,366	399,225	2,072,872	2,472,097	269,341	29,380
20. Evangelical Free Church of America	1,968,320	1,968,320	N.R.	1,968,320	3,078,656	5,046,976	807,516	29,280
21. Evangelical Mission Covenant	1,586,863	1,687,283	336,981	2,024,264	6,283,722	8,307,986	569,545	57,216
22. *Evangelical United Brethren[1]	4,486,984	9,197,501	275,907	9,473,408	35,253,652	44,727,060	1,461,861	738,453
23. Friends: Ohio Yearly Meeting	126,872	138,177	.....	138,177	702,199	840,376	74,397	5,690
24. International Four-Square Gospel	858,813	990,380	.....	990,380	4,495,872	5,486,252	451,854	113,994
25. Lutheran: *American	4,855,775	5,066,166	1,447,666	6,513,832	38,004,362	44,518,194	711,976	647,109
26. *American Evangelical	103,286	199,045	1,328	200,373	734,946	935,319	11,367	15,734
27. *Augustana	5,498,913	5,498,913	774,677	6,273,590	21,906,562	28,180,152	703,195	390,881
28. Evangelical	5,785,946	7,535,266	2,161,062	9,696,328	34,515,718	44,212,046	828,000	713,697
29. Free Church	590,475	635,308	48,800	684,108	2,695,774	3,379,882	167,941	52,237
30. Suomi Synod	143,121	182,409	N.R.	182,409	1,341,890	1,524,299	33,270	26,233
31. Missouri Synod	18,804,815	24,123,987	.....	24,123,987	97,619,629	121,743,616	2,293,432	1,429,585
32. Evangelical Lutheran Synod	92,021	133,046	.....	133,046	420,636	553,682	3,642	8,973
33. *United	13,698,249	19,915,233	.....	19,915,233	80,826,750	100,943,860[2]	3,351,707	1,630,990
34. United Evangelical	436,141	489,141	47,867	537,008	2,104,193	2,641,201	91,709	40,346
35. Wisconsin Synod[1]	1,819,904	2,167,546	253,142	2,420,688	10,376,801	12,797,489	282,000	228,129
36. Mennonite: Conference of Evangelical	189,465	189,465	.....	189,465	160,595	350,060	84,300	2,301
37. General Conference	904,472	1,196,320	164,346	1,360,666	2,042,823	3,403,489	299,422	36,065
38. Methodist: Free[1]	2,041,279	2,041,279	22,543	2,063,822	6,187,097	8,250,919	602,073	54,557
39. *Methodist Church[1]	33,139,852	86,961,890	N.R.	86,961,890	378,943,059	465,904,949	16,641,492	9,566,629
40. Wesleyan	793,016	1,418,431	[4]	1,418,431	6,067,778	7,486,209	246,389	36,523
41. Moravian: Evangelical Unity	29,972	58,209	957	59,166	164,984	224,150	3,002	4,185
42. Moravian Church	243,130	295,466	11,942	307,408	1,469,295	1,776,703	117,713	26,215
43. Pilgrim Holiness Church[5]	834,643	834,643	.....	834,643	5,347,560	6,182,203	405,213	29,887
44. Presbyterian: Associate Reformed[1]	215,528	399,466	.....	399,466	853,677	1,253,143	68,603	27,561
45. Cumberland	430,899	466,835	8,174	475,009	3,546,119	4,021,128	124,029	87,078
46. Orthodox	200,348	200,348	.....	200,348	727,268	927,616	80,174	6,315
47. *U.S.	12,802,605	18,054,807	626,771	18,681,578	59,744,896	78,426,424	3,193,465	852,183
48. *U.S.A.	32,334,587	32,334,587	4,569,754	36,904,341	177,349,257	214,253,598	8,171,631	2,780,312
49. *United	2,908,379	3,746,824	369,191	4,116,015	15,001,822	19,117,837	1,236,215	257,513
50. *Protestant Episcopal	21,155,042	21,155,042	.....	21,155,042	90,505,686	111,660,728	2,497,291	2,088,068
51. *Reformed Church in America	2,692,504	3,482,053	.....	3,482,053	16,176,551	19,658,604	1,065,515	215,793
52. United Brethren in Christ[1]	2,187,877	2,288,302	3,901	2,292,203	1,365,237	3,657,440	106,653	19,269
Total U. S. 1957	$335,568,747	$428,010,818	$ 15,564,948	$443,575,766	$1,762,816,174	$2,206,593,817[3]	$84,102,030	37,013,368
Total U. S. 1956	305,057,351	372,609,099	14,649,606	387,258,705	1,656,482,850	2,043,741,555	69,608,682	36,190,377
53. Baptist: *Convention of Ontario and Quebec[1]	$ 714,506	$ 774,626	$ 39,109	$ 813,735	$ 3,210,970	$ 4,024,705	$ 319,848	50,843
54. *Union of Western Canada	179,168	221,841	13,358	235,199	1,107,043	1,342,242	57,747	17,279
55. *United Convention Maritime Prov.	379,145	476,142	N.R.	476,142	1,955,838	2,431,980	187,601	66,577
56. *The Anglican Church of Canada	2,657,794	4,703,999	95,362	4,799,361	20,822,553	25,621,914	318,973	603,777
57. *Presbyterian in Canada[1]	1,675,566	1,675,566	245,646	1,921,212	7,699,574[7]	9,620,786	429,533	192,414
58. *United Church of Canada	7,732,883	7,905,777	757,941	8,663,718	39,012,382	47,676,100	1,621,144	955,303
Total Canada 1957	$ 13,339,062	$ 15,757,951	$ 1,151,416	$ 16,909,367	$ 73,808,360	$ 90,717,727	$ 2,934,846	1,886,193
Total Canada 1956[6]	11,924,386	14,509,150	836,194	15,345,344	69,385,837	84,731,181	2,966,595	1,843,081
Grand Total U. S. and Canada, 1957	$348,907,809	$443,768,769	$ 16,716,364	$460,485,133	$1,836,624,534	$2,297,311,544	$87,036,876	38,899,561
Grand Total U. S. and Canada, 1956	316,981,737	387,118,249	15,485,800	402,604,049	1,725,868,687	2,128,472,736	72,575,277	38,033,458

FEDERAL COUNCIL COOPERATION

The figures used in these two tables were made available to us by the Department of Stewardship and Benevolence of the Division of Christian Life and Work of the National Council of the Churches of Christ in the United States of America.

Winning Ideas for Women

Marjorie J. Lewis*

A waist-measurement party is a unique way to raise money. This little poem used as an invitation is favorably received.

Come to our party,
  Please come in haste,
As you enter the door
  We'll measure your waist.

A penny per inch will pay
  Your way in,
We'll have fun and laughter,
  With games you can win.

It will all be kept secret,
  So please don't be late.
We won't tell a soul
  If your waist is small or great!

Station two girls at the door to receive the guests. One can do the waist measuring, and the other can collect the money. A good tape measure and a small table or money receptacle are the only properties needed for this part.

Refreshments of punch, cake, mints, and nuts served from a well-appointed table require little effort and expense on the part of the committee. Hostesses

*Director of Christian education, East Main Street Christian Church, Xenia, Ohio.

SURVEY OF CHURCH GIVING

PER MEMBER CONTRIBUTIONS FROM LIVING DONORS

Religious Body	Benevolences: Denominational: Budget	Benevolences: Denominational: Total	Benevolences: Total	Congregational Expenses	Total Contributions	Foreign Missions	Reports for the Fiscal Year Ending
1. Adventist: Seventh-day	$160.70	$160.70	$160.70	$ 43.27	$203.97	$ 35.03	December 31, 1957
2. Baptist: *American Convention	5.90	6.61	7.99	38.25	46.23	1.36	December 31, 1957
3. General Conference of America	20.30	21.45	27.58	109.07	136.65	7.26	April 30, 1957
4. *National Convention U.S.A. Inc.[2]	.....	.....	.....	.....	.....	.05	June 30, 1953
5. North American General Conference	11.87	15.00	20.20	74.49	94.67	4.21	March 31, 1958
6. Seventh Day General Conference	9.52	10.52	10.52	33.85	44.37	.....	June 30, 1956
7. Southern Convention	8.80	8.80	8.80	41.18	49.99	1.76	September , 1957
8. Brethren: *Church of the Brethren	7.45	13.52	14.34	50.10	64.43	1.99	September 30, 1957
9. *Brethren Church (Ashland, Ohio)	10.01	10.01	10.01	46.42	56.43	3.40	March 31, 1958
10. Brethren in Christ	40.30	40.30	50.91	98.06	148.98	15.23	December 31, 1957
11. *Church of the Nazarene	22.45	25.37	25.43	108.34	133.77	8.18	December 31, 1957
12. *Church of God (Anderson, Indiana)	10.37	14.54	14.54	91.75	106.29	3.55	June 30, 1958
13. Churches of God in N.A. (General Eldership)	5.48	6.37	8.38	47.67	56.04	2.23	April 30, 1958
14. *Congregational Christian	4.40	6.96	6.96	57.91	64.87	1.64	December 31, 1957
15. *Disciples of Christ	5.20	5.77	6.28	31.66	37.94	1.27	June 30, 1957
16. Eastern: American Catholic (Syro-Antiochean)	1.76	1.80	1.82	1.45	3.27	.16	June 30, 1956
17. Ukrainian Orthodox Church of America	.....	.....	.....	.....	.....	.....	January 31, 1957
18. *Evangelical and Reformed	5.93	9.44	9.91	59.66	69.56	1.42	December 31, 1957
19. *Evangelical Congregational Church	9.17	13.13	13.58	70.55	84.14	4.37	March 31, 1958
20. Evangelical Free Church of America	67.22	67.22	67.22	105.15	172.37	27.58	April 30, 1958
21. Evangelical Mission Covenant Church of America	27.73	29.49	35.38	109.82	145.20	9.95	December 31, 1957
22. Evangelical United Brethren	6.08	12.46	12.83	47.74	60.57	1.98	June 30, 1957
23. Friends: Ohio Yearly Meeting	22.30	24.28	24.28	123.41	147.69	13.08	June 30, 1958
24. International Four Square Gospel	7.53	8.69	8.69	39.44	48.13	3.96	December 31, 1957
25. Lutheran: *American	7.50	7.83	10.07	58.73	68.80	1.10	December 31, 1957
26. *American Evangelical	6.56	12.65	12.74	46.71	59.45	.72	December 31, 1957
27. *Augustana	14.06	14.06	16.04	56.04	72.09	1.80	December 31, 1957
28. Evangelical	8.11	10.56	13.59	48.36	61.95	1.16	January 31, 1958
29. Free Church	11.30	12.16	13.10	51.61	64.70	3.21	January 31, 1958
30. Finnish Evangelical (Suomi Synod)	5.46	6.95	6.95	51.15	58.11	1.27	March 31,1958
31. Missouri Synod	13.15	16.87	16.87	68.29	85.16	1.60	December 31, 1957
32. Norwegian	10.26	14.83	14.83	46.88	61.91	.41	April 30, 1958
33. *United	8.40	12.21	12.21	49.56	61.89	2.05	December 31, 1957
34. United Evangelical	10.81	12.12	13.31	52.15	65.46	1.78	April 30, 1958
35. Wisconsin and Other States	7.98	9.50	10.61	45.49	56.10	1.24	December 31, 1956
36. Mennonite: Conference of Evangelical	82.34	82.34	82.34	69.79	152.13	36.64	July 31, 1958
37. General Conference	25.08	33.17	37.73	56.64	94.37	8.30	December 31, 1957
38. Methodist: Free	37.42	37.42	37.83	113.41	151.23	11.04	August 31, 1957
39. *Methodist Church	3.46	9.09	9.09	39.61	48.70	1.74	December 31, 1957
40. Wesleyan	21.71	38.84	38.84	166.14	204.97	6.75	December 31, 1957
41. Moravian: Ev. Unity Czech-Moravian Brethren	7.16	13.91	14.14	39.42	53.56	.72	December 31, 1957
42. Moravian Church (Northern Province)	9.27	11.27	11.73	56.05	67.77	4.49	December 31, 1957
43. Pilgrim Holiness Church	27.93	27.93	27.93	178.93	206.85	13.56	June 30, 1957
44. Presbyterian: Ass. Reformed (General Synod)	7.82	14.49	14.49	30.97	45.47	2.49	March 31, 1958
45. Cumberland	4.95	5.36	5.45	40.72	46.18	1.42	December 31, 1957
46. Orthodox	31.73	31.73	31.73	115.17	146.89	12.70	March 31, 1958
47. *U.S.	15.02	21.19	21.92	70.11	92.03	3.75	December 31, 1957
48. *U.S.A.	11.63	11.63	13.27	63.79	77.06	2.94	December 31, 1957
49. *United	11.29	14.55	15.98	58.26	74.24	4.80	December 31, 1957
50. *Protestant Episcopal	10.13	10.13	10.13	43.34	53.48	1.20	December 31, 1957
51. *Reformed Church in America	12.48	16.14	16.14	74.96	91.10	4.94	December 31, 1957
52. United Brethren in Christ	113.54	118.76	118.96	70.85	189.81	5.53	September 30, 1957
Total U.S., 1957 Forty-one Bodies	11.06	12.32	12.88	50.39	63.27	2.45	
Total U.S., 1956 Forty-one Bodies	10.42	14.52	12.22	48.52	60.74	2.34	
53. Baptist: *Convention of Ontario and Quebec	14.05	15.24	16.00	63.15	79.16	6.29	December 31, 1957
54. *Union of Western Canada	10.37	12.84	13.61	64.07	77.68	3.34	May 15, 1957
55. *United Convention of Maritime Prov.	5.69	7.15	7.15	29.38	36.53	2.82	June 30, 1958
56. *The Anglican Church of Canada	4.40	7.79	7.95	34.49	42.44	.54	December 31, 1957
57. *Presbyterian in Canada	8.71	8.71	9.98	40.00	49.43	2.23	December 31, 1957
58. *United Church of Canada	8.09	8.28	9.08	40.84	49.91	1.70	December 31, 1957
Total Canada, 1957 (4 bodies)	6.66	8.10	8.63	38.28	46.91	1.33	
Total Canada, 1956 (4 bodies)	6.19	7.45	7.95	36.84	44.79	1.48	
Grand Total, U.S. and Canada, 1957	10.80	12.07	12.63	49.68	62.31	2.38	
Grand Total, U.S. and Canada, 1956[5]	10.17	11.43	11.97	47.83	59.80	2.29	

are needed to preside over the punch bowls at the table. A suggestive color scheme is old rose and lavender. This is a beautiful color combination and can be carried out nicely in the candles, flowers, tablecloth, and napkins.

Entertainment for this party can be in the form of guessing games, musical quizzes, bingo, or cards.

If advertised well in advance, this party will prove popular as well as financially beneficial.

A Different Fashion Show

Have you been looking for a new theme or idea for your annual fashion show? Why not give a "Parade of Seasons" style show this year?

Each section should represent one of the four seasons, and the clothing modeled should be appropriate to that particular season.

Background music, also, should be in keeping with each season represented; for example: "In the Good Old Summertime," for summer; "Autumn Leaves," for fall; "April in Paris," for spring; and "Sleigh Ride," for winter.

Advance sale of tickets is advocated. Have the tickets printed with numbers so they may be used for admission and a door prize. Make the door prize worth-while. Try to entice a local merchant to donate it to your organization. Contact local furriers and fashion shops for the loan of garments to be modeled. Very often they will furnish one of their buyers as a commentator.

Use a dark background for your seasonal cyclorama, so the problem of changing scenery will be kept at a minimum. Let the colors and types of costumes and accessories depict the various seasons.

Present your program in two parts. Part one should be the showing of fashions; Part two, a musical extravaganza. Get the best talent the community has to offer for the second part, and give the people their money's worth. A local musical combo, students from a dance studio, night club vocalists, radio disc jockeys, and a good master of ceremonies will help to put the program over.

See to it that the printed programs are especially attractive, giving a complete outline of events. The covers can be multicolored or of a brilliant solid color.

Advertise well through newspapers, radio, local theater slides, over the telephone, and by word of mouth. There is no reason why your club should not have one of the most popular and successful fashion shows of the year.

A Benefit Garden Party

A beautiful lawn with plenty of shade on a nice warm day is an ideal setting for a garden party.

This is a project that is easy to handle, inexpensive, yet beautiful.

The properties needed for such an affair are few. Choose a selection of classic and semiclassic records and let the record player furnish the music. As for refreshments, lime frappe, cake or cookies, mints, and nuts will be sufficient. Card tables at which four people can be seated will be adequate to accommodate the crowds that such an affair is sure to attract.

The hours from 4:00 until 6:00 p.m. are fine for this affair. It is fashionable to have no prearranged program, permitting people to mingle and chatter. Beautifully gowned hostesses add color to the party and, if alert, can see that there is no lull by introducing visitors and strangers to their friends and acquaintances. Choose hostesses that are good mixers with radiant personalities.

Invitations should be sent to members of clubs, church and civic workers, and anyone who might be interested in attending. A city directory or telephone book is handy for compiling the list. Have the invitations commercially printed and mail them two weeks in advance of the date set. The ticket should specify that the donation is one dollar, and it should state the purpose for which the funds are being raised. A receptionist with a guest log should be stationed at the entrance to the lawn, to see that each guest registers and leaves his donation.

If the hours chosen run late into the evening, be sure to have adequate lighting. This can be done effectively by the use of Japanese lanterns.

This garden party makes a nice project for raising money for scholarships or charity. Do not prolong the hours so that it becomes boring, and people will look forward to coming back the next year. It may even become your biggest annual event.

(the end)

THE FORTIFIED SOUL

It fortifies my soul to know
That, though I perish, truth is so;
That, howsoe'er I stray and range,
I steadier step when I recall,
That, if I slip, Thou dost not fall.

Arthur Hugh Clough (1819-1861)

Ministers' Vacation Exchange

Our annual "Ministers' Vacation Exchange" gets away to a good start with this issue. There will be many more opportunities next month and in the issues which follow. The department will be continued through the June issue.

If you wish to make a vacation exchange, you as a subscriber to *Church Management* are entitled to use the page without cost. If a nonsubscriber, you may send remittance for your subscription or pay for the listing at ten cents per word.

In giving us your desires use the form of the items below. Give the details clearly, but brevity is desirable. Hundreds of clergymen and their families have found that the use of this department has been productive of much satisfaction and joy.

Chocorua, New Hampshire. Wabanaki Lodge. Lakeside housekeeping cottages for ministers' families in White Mountains, by week or month. Monthly rates $108 to $148, boat included. Bathing, mountain climbing, fishing. **Edward H. Hayes, North Stonington, Connecticut.**

Elmhurst, Illinois. Presbyterian. Will supply pulpit during July or August in exchange for use of manse or honorarium; or will consider exchange of pulpit and manse. We have a daughter thirteen and a son ten. Three-bedroom manse sixteen miles west of Chicago loop, in quiet suburban area. **Lester J. Dacken, 120 East Lexington, Elmhurst, Illinois.**

Upper Peninsula, Michigan. Methodist and Community. Will share parsonage for a few weeks in July or August with minister who will fill the pulpit at two services each Sunday. Close to the Porcupine Mountains, in Water Wonderland. **A. A. Carmitchel, Box 158, White Pine, Michigan.**

Magnolia, Massachusetts. Congregational. Will exchange parsonages and pulpits with someone in the Southeast for the last two weeks of June. Magnolia is on the Massachusetts North Shore forty miles from Boston, near historic Gloucester. Services at 8:00 and 10:00 a.m. in a small village church. Good highways. **J. H. Duncan, Norman Avenue, Magnolia, Massachusetts.**

North Tonawanda, New York. Disciple. Minister with large manse near Niagara Falls and the Canadian border would like to exchange with minister in or near Denver, Colorado, for the month of August. Can arrange with preaching and honorarium or without. Wife and boy fifteen in family. **N. V. Blankenship, Central Christian Church, North Tonawanda, New York.**

Yonkers, New York. Methodist. Will supply July 19 through August 30 for use of parsonage. Prefer South or West. **Lester L. Haws, 156 North Broadway, Yonkers, New York.**

Hinton, West Virginia. Methodist. Will supply pulpit of any congenial denomination one month this summer. If desired, possible exchange of residence. **Fred B. Wyand, 217 Ballengee Street, Hinton, West Virginia.**

Athens, Texas. Presbyterian. Will exchange pulpit and manse with minister of congenial denomination for three or four weeks between July 19 and August 30. Air-conditioned church; morning services only; honorarium. Three-bedroom manse partly air-conditioned, two baths, automatic clothes washer and drier. Local swimming, fishing; seventy miles from Dallas. Children 8, 11, 13. **Franklin Stebbing, 734 East Corsicana Street, Athens, Texas.**

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Rastetter Chairs are *engineered* to reduce seating fatigue. Seats are upholstered, and there is plenty of room for the largest man. And because Rastetter Chairs *fold flat*, they are easy to move, rearrange and store. You can make multiple use of your facilities.

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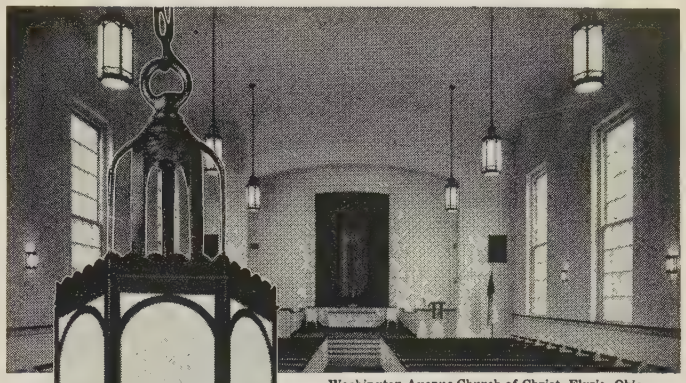
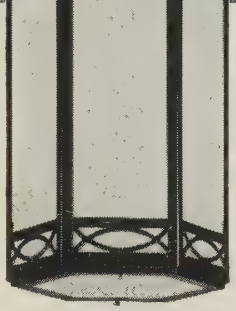


Washington Avenue Church of Christ, Elyria, Ohio



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Willowdale (Toronto), Ontario. United. Will supply or exchange for four or five Sundays during July or August or part of both. New eight-room home in northern suburb, three-quarters of an hour from downtown Toronto by car or bus and subway. Close to main highways. Church has 1,000 members. Honorarium. Prefer West or East Coast, but not necessary. **William E. Wilson, 286 Burnett Avenue, Willowdale, Ontario, Canada.**

Flats, Bermuda. Methodist. An opportunity to visit beautiful Bermuda. Free use of manse and automobile in exchange for Sunday supply work during the month of August. **Ralph J. Knock, Wesleyan Methodist Church, Flats, Bermuda.**

Ithaca, Michigan. Methodist. Five-hundred-member church; interested in exchange of house and pulpit for month of August. Location is at center of Michigan's lower peninsula, fifty miles north of state capital. No denominational preference; one Sunday service. **John L. Francis, Ithaca, Michigan.**

Telford, Pennsylvania. Evangelical United Brethren. Will be glad to exchange house and pulpit for several weeks or entire month of August in Florida or Colorado (Denver area). We are near historic Philadelphia (22 miles) and 85 miles from New York City. Two identical services in morning and S. S. Community swimming pool six blocks away. **Cecil P. E. Pottieger, 213 South Main Street, Telford, Pennsylvania.**

Linesville, Pennsylvania. Methodist. Pulpit and parsonage exchange any two Sundays beginning July 12. Prefer July 19 and 26. Two churches, identical services, membership 550. Located in summer resort area and beautiful Pymatuning Lake. Swimming, boating, fishing. Seventy miles east of Cleveland, 50 miles south of Erie, 90 miles north of Pittsburgh. Three-bedroom parsonage with automatic washer and TV. Three children, 11, 7, and 1. Honorarium. **Edward E. Donner, Box 86, Linesville, Pennsylvania.**

San Fernando, California. Presbyterian. Would like manse exchange in August with minister in Pacific Northwest, British Columbia, or northern California. Close to L. A., Hollywood points, etc. No pastoral duties here. We have two boys, 9 and 12. **R. D. Beving, 320 Alexander, San Fernando, California.**

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PRIMING THE PREACHER'S PUMP

(continued from page 43)

Baptists, Congregational-Christians, Methodists, Lutherans, and Presbyterians are in this company. All colors of the theological spectrum may be seen. But whether from liberal or conservative, neo-orthodox, neo-Calvinist, neo-Lutheran, or just plain neophyte, the twenty-two sermons form a spiritual bouquet offered to the glory of the risen Lord.

Useful to all preachers in the non-liturgical churches (those without benefit of prayer book) is the admirably designed and printed collection of prayers entitled *Pastoral Prayers through the Year,* compiled and edited by Robert L. Eddy and published by Charles Scribner's Sons for $3.50. Here within 191 pages are pulpit prayers for every Sunday and for every Christian festival or civil occasion in the year. Dr. Eddy, a thoughtful pastor, has contributed a helpful brief essay on prayer in general and on the pastoral prayer in particular. In addition to a few of his own, he has collected prayers from many contemporaries. The names of such men as the late Gaius Glenn Atkins, Gene E. Bartlett, the late Raymond Calkins, Harry Emerson Fosdick, Douglas Horton, Gerald Kennedy, Frank C. Laubach, Frederick M. Meek, Boynton Merrill, Morgan P. Noyes, G. Bromley Oxnam, Liston Pope, the late Edwin McN. Poteat, Harris F. Rall, Ralph W. Sockman, Paul Scherer, Douglas V. Steere, John W. Suter, Howard Thurman, and Amos N. Wilder assure the purchaser that devotional literature of Christian character and literary felicity may be found in this book.

Notable Quotes

As our Lord has suffered for us, so let us walk His way of the cross. Not in boasted martyrdoms or self-pity, but in humble dedication to Thy will, we would suffer as Thou callest us to do.

And may our suffering be a pathway to Thy service, our self-glorying be lost in Thy infinite glory. Use us, O Lord, as Thou desirest, and with Thee we will leave the fruitage of our labor. All this we pray in the name of Him who is forever the Way, the Truth, and the Life. Amen.—From a prayer for Passion Sunday by Georgia Harkness in *Pastoral Prayers through the Year* edited by Robert L. Eddy. Charles Scribner's Sons.

* * *

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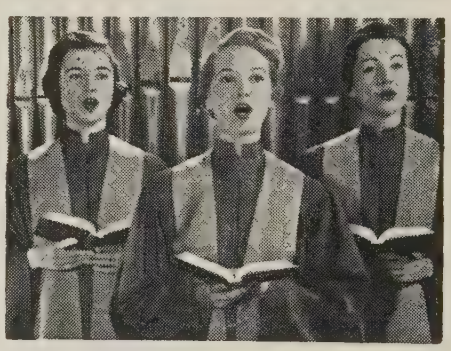

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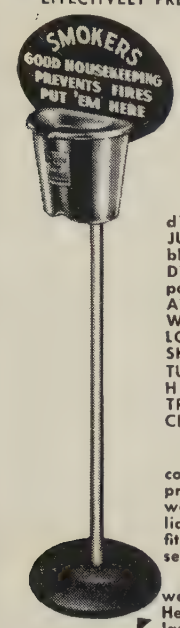

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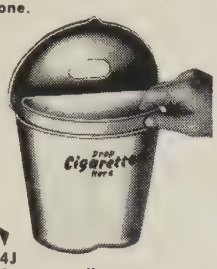

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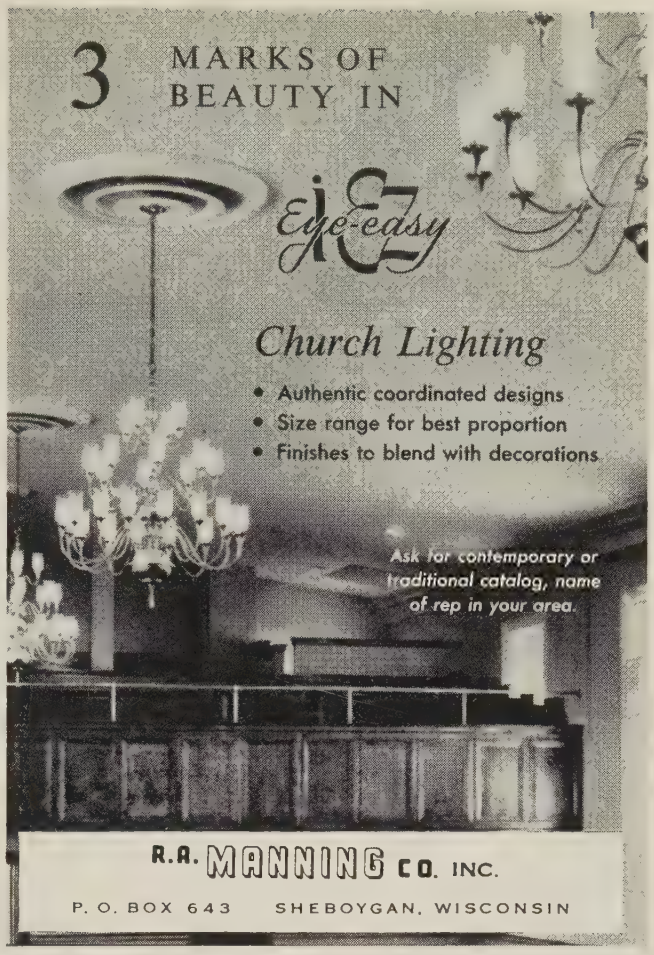

A certain young curate deeply read in the writings of Soren Kierkegaard was once told about a neighboring clergyman who had, or so a former member of his congregation complained, "emptied his church." "Emptied his church!" cried the young curate, "what a holy work!" —J. V. Langmead Casserley, *The Bent World.* Quoted by Gerald Kennedy in *A Second Reader's Notebook.*

* * *

The *Boston Post* put the matter succinctly: "Many a wife has made her own marital grave with a series of little digs." And many a man has done the same thing!—G. Ray Jordan, *Prayer That Prevails,* page 58.

* * *

My own father died just after midnight in an Atlanta hospital. I loved him very deeply. He was a minister, and we were very close. I lived at Douglasville, about twenty-five miles from Atlanta, and early that morning I was driving home. A nauseating despondency had settled over me. But as I went over a hill I saw the sunrise in all its glory. Then I thought of that lovely song, "Sunrise tomorrow, sunrise tomorrow . . . sunrise with Jesus for eternity." Then, like the dawn, a truth of tremendous import burst upon me. "Why, the sunrise has come for one whom I love." That very moment his passing became all right for me.—Charles L. Allen, *When You Lose a Loved One,* page 21.

* * *

What shall we say to tribulation and distress? To life as it keeps closing in, so often with a "No Exit" sign where you thought there was a door? To God himself, waiting there at the end of the world, in the hour of death? Waiting here now in "holiness and judgment"? Trying the best he knows—in *us* to invade the world. . . . Bethlehem is the gospel, and a cross! "And we looked forward to victory. On this razor's edge of time, our hearts beat with joy." Can't we settle it now, how to answer back? "It is Christ that died, yea rather, that is risen again." As things pile up—and God moves in!—Paul Scherer, "God's Great Nevertheless" in *Preaching the Resurrection* edited by Alton M. Motter, page 151.

* * *

A sermon idea must be one of the many facets of the Gospel of Christ. It must be the eternal Love and Goodness and Truth taking shape in some apprehensible human thought. It must be some audible human word fit for his use, through which he may speak. Unless the idea meets this requirement, it may produce a work of art, even a great human utterance, but not a Christian sermon.—*Design for Preaching* by H. Grady Davis, page 44.

Jest for the Parson

"Why do you call your mules 'Episcopalian,' 'Methodist,' 'Baptist,' 'Presbyterian'?" asked a young minister of his parishioner.

"Episcopalian is my highest stepper," answered the farmer, "Methodist brays the loudest, Baptist rolls in every water hole he sees, and Presbyterian is the most stubborn mule I ever see. That Presbyterian is mighty hard to drive down a new road!"

Whatever your denomination, have you encountered that kind of a Presbyterian? I owe this homespun story to a noble pastor of town and country churches, Dr. Curtis J. Matthews of Zachary, Louisiana, who inspired us at a preachers' convocation in Columbia, South Carolina, last month.

(the end)

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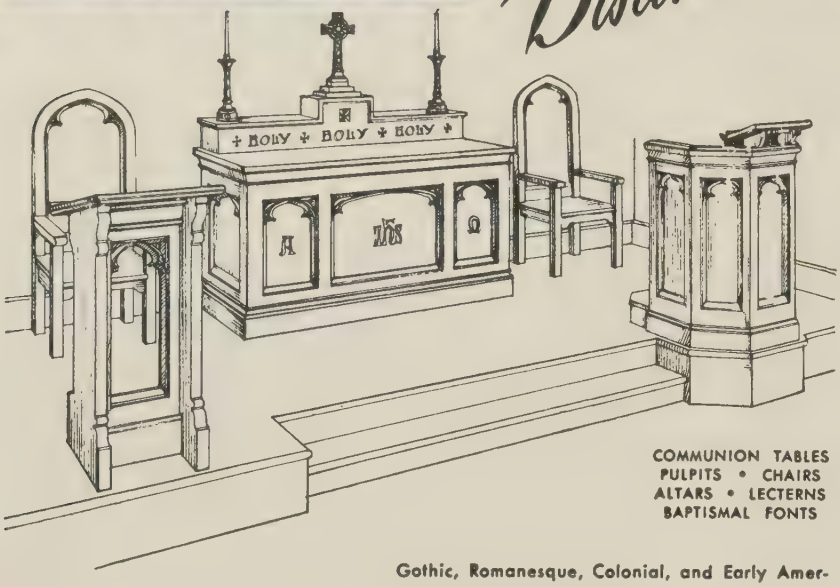

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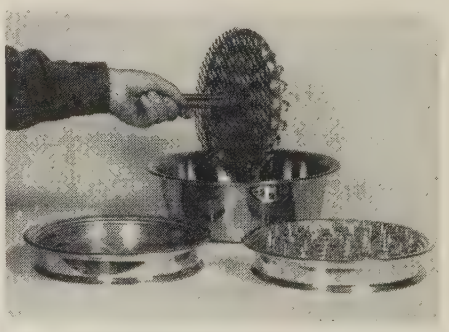
What could be done? The volume had to be published forthwith. In this dilemma the editor put in that volume "Deluge—see Flood." This postponed the difficulty. Then the article was assigned to a writer who it was thought would do better.

But when the second article came in it was found to be worse than the first, and another postponement was found necessary. So the new volume contained another reference, "Flood—see Noah." The bewildered editor trusted that by the time Noah was reached he would succeed in finding a writer who would be able to harmonize science and orthodoxy.



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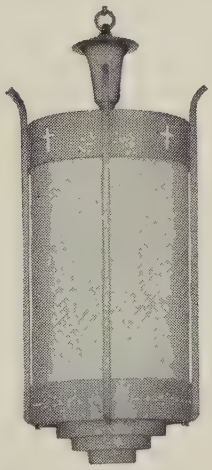

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O happy morn when earth awakes anew
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Once more fulfills the prophecy to men.
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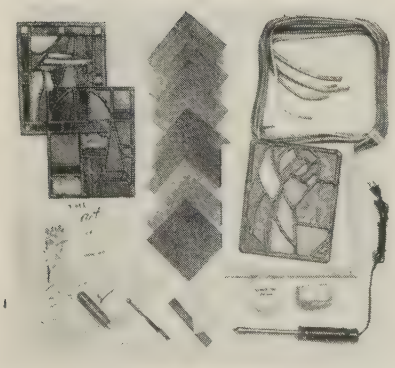

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A new kit now available from Santa Fe Studios of Church Art includes all materials and step-by-step instructions for making genuine, sparkling stained glass windows, panels, etc., in the old world tradition. This fascinating craft will permit you to create leaded stained glass for your church or home. Advanced instructions as well as open stock material that will permit the creation of any design are available for those who complete the first kit.

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The Spencer Turbine Company has issued a new eight-page brochure, Catalog 160, on installed vacuum cleaning systems for use in schools, hotels, hospitals, civic buildings, churches, etc. Included in the catalog are details of the system and its many uses, illustrations, information on installations, and descriptive diagrams.

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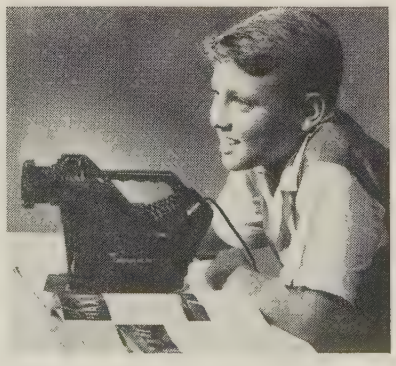

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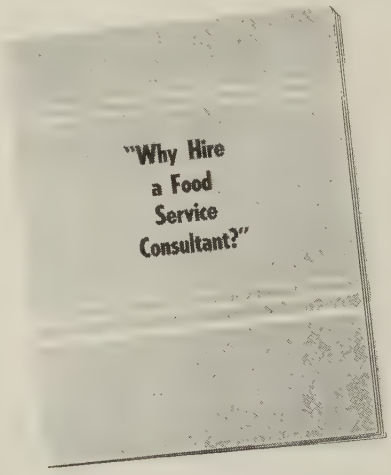

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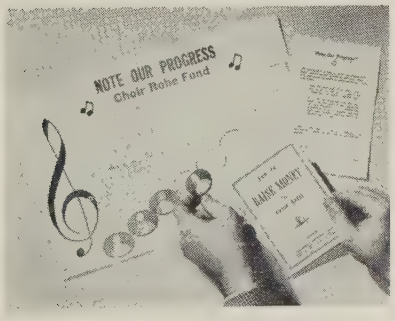

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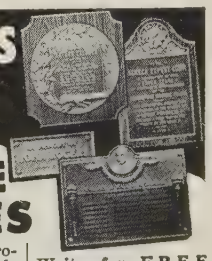

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On this, the first and best of days.

Thy wondrous works we view with awe,
Thou Source of universal law.
The sky above, the sea and land,
All have been fashioned by Thy hand.

For friends and kindred everywhere,
Who now with us His blessings share,
We owe allegiance, Lord, to Thee,
Our one and only Deity.

The waving fields of golden grain,
The fruitful trees that dot the plain,
All these are tokens of Thy love,
Sent to us from Thy throne above.

The countless blessings we enjoy
Demand that we our tongues employ
In ever-swelling hymns of praise,
Both now and throughout all our days.

Thy pardon, Lord, if we forget
To take into account the debt
We owe Thee for Thy love and care,
Thy willingness our woes to share.

All praise, then, to the Father give,
And to the Son in whom we live;
The Holy Ghost proceeding from
The blessed Godhead, Three-in-one.

Arthur Stanley Keast
Allentown, Pennsylvania

Arthur L. H. Street*

Membership in Religious Societies

One may *nominally* be a member of a religious association and yet be devoid of legal right to intervene in litigation affecting the association. He must be *qualified* for membership. So decided the Minnesota Supreme Court in the case of Gethsemane Lutheran Church of St. Paul vs. Zacho, 92 N.W. 2d 905.

The church sued Zacho to compel a conveyance of real estate under a contract. Two persons intervened in the suit, claiming to do so as members of the Lutheran High School Association of Greater St. Paul. They asserted that the association had an interest in the litigation. The governing authorities of the association, as well as the church, successfully challenged their right to speak for the association because they were not Lutheran members.
The Supreme Court said:

> With respect to the capacity of intervenors to maintain their action, the evidence is that June Brasted paid a membership fee of $1 in November 1949. Such fee was good for one year if the individual had the qualifications necessary to become a member. She did not again pay any fee until May 1955. Victoria Johnson paid $1 in November 1949 and again in June 1955. Neither of them were members of a Lutheran church and neither of them retained such membership as they had up to the time of the trial.
>
> It is clear from the evidence in this case that under the constitution of the association neither of intervenors had the qualifications required for membership. The constitution provides not only that it is necessary to be a member of a Lutheran church to become a member of the association but that membership ceases if such affiliation with a Lutheran church ceases. . . .
>
> While we have held that the equitable doctrine of ratification, acquiescence, and estoppel apply with the same force to a religious society as to stockholders in ordinary civil corporations, courts should be slow in applying doctrine of estoppel in such a way as to hold that an individual, seeking to interfere with the internal operation of a religious organization is a member entitled to maintain such action when under the constitution and bylaws of such organization, it is clear that such individual does not adhere to the teachings or faith of such religious order and could not become a member thereof. To so hold would permit a pure obstructionist to interfere with the internal operation of such organization.
>
> Membership in a church or religious order stands on a somewhat different basis from membership in other voluntary societies formed for business.
>
> Here it is evident that intervenors could not become members of the association. Even those who could become members *ipso facto* ceased to be members when they ceased to be members of a Lutheran church. Under these provisions, we should be reluctant to hold that, by the equitable doctrine of estoppel, these individuals could be permitted to interfere with the affairs of the association. We think that the evidence amply sustains the court's findings that they were not members and could not maintain this action.

(the end)

***Mr. Street, an attorney and for many years a contributor to "Church Management," is currently residing in Gulfport, Mississippi.**

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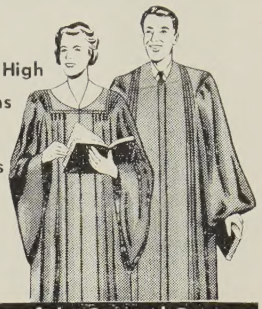

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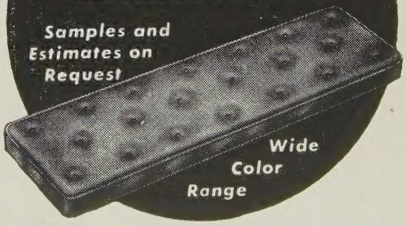

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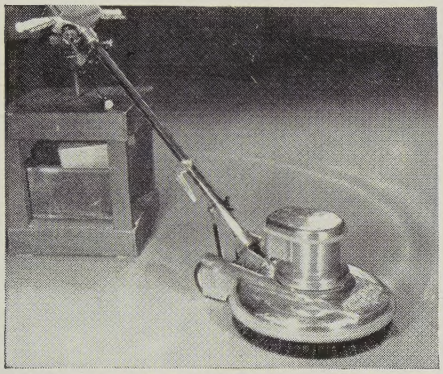
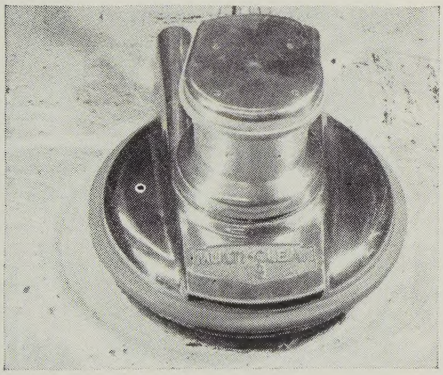


In this test, a Multi-Clean Floor Machine with polishing brush operates day after day without stopping. Revolutions are counted to learn how well a wax stands wear, buffing, and adheres to floor.



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- INDIANA, Hammond, First United Evan. Lutheran; Goal, $125,000; Raised, $136,355
- LOUISIANA, Baton Rouge, University Presbyterian; Goal, $154,000; Raised, $212,768

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- OKLAHOMA, Ada, First Presbyterian; Goal, $165,000; Raised, $180,000
- RHODE ISLAND, Greenville, Greenville Baptist; Goal, $70,000; Raised, $82,083
- WASHINGTON, Mt. Vernon, First Methodist; Goal, $75,000; Raised, $80,376

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